

THE
PRINCIPLES
AND
PRACTICE
OF
CHRISTIANITY

Containing the Instructions
of a Christian man, in twelve
heads of Doctrine, which are

set downe in the next folio.

By THOMAS TAYLOR D.D.
and late Pastor of Alderman-
bury Church.

Perfected by himselfe before his death.

Cyp. de zel. &c.
*Christi regnum inducere, & non perire, &c.
gere, quod aliud quam perire, &c.
nomen, quam de regno inducere.*

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The Principles of Christian Practice:

Containing the Institution of a Christian
Man, or of a Disciple
of Christ:

In these chiefe heads of Doctrine.

1. *Selfe-Deniall.*
2. *Taking up the Crosse.*
3. *Imitation of Christ.*
4. *Life temporall and eternall.*
5. *The worlds worthlesnesse to
a soule.*
6. *The last judgement.*
7. *The kingdome of Grace.*
8. *The Christian race.*
9. *The divine Teacher and
Scholler.*
10. *Epicurisme described and
disgraced.*
11. *Abuse of the Creatures,
unlawfull.*
12. *The Physitian of soules.*

TO THE RIGHT
WORSHIPFULL, SIR
EDWARD CLERKE Knight,
one of the Masters of his Majesties
Court of Chancery, and Steward
of the Towne of
Reding:

And to his worthie Consort,
the Lady ANNE CLERKE:
all Happines.



HONOURED Friends:
By your experienced kind-
nesse I have emboldened
my selfe at this time, to
present you with a few pa-
pers of our ancient friend, Reverend Do-
ctor Taylor, whom alive you heard glad-
ly. The subject of them is, the Principles
of Christian Practice. All Philosophie
saith: such as the Principles are, such
are

The Epistle

are the Affections, and the Conclusions. The world seeth it in those famous divisions, of Gentilisme, Judaisme, Mahometisme, and Christianisme: wherein, as any is more thoroughly grounded; so he is more resolved in himselfe, and divided from others. The Church also seeth and bewaileth it in her wofull divisions. To let passe the Theorie, and consider the Practice (wherewith wee have now to doe:) wee shall easily observe in the course of Christians, that, as they lay downe their Principles, and frame their plots and projects, so their lives also, and particular passages thereof, are framed.

The maine aime and plot of a true Christian is, to please God and save his soule howsoever. Accordingly hee resolves to denie himselfe, that hee may give up himselfe wholly unto God: hee seekes out after Christ, and will get this great pearle, though hee sell himselfe out of all his worldly endowments and comforts: hee meanes afterward to follow Christ, even through thicke and
thinne,

Dedicatorie.

thinne, and though hee bee daily
compelled to take up his crosse in
following him: Hee knowes, that
by overmuch daintinesse and deli-
cacie in the way of holy obedience,
hee may hazard his soule, which,
if hee had lost a temporall life,
hee might have received againe
in life eternall. Hee considers,
that if hee could get or hold ne-
ver so much of these worldly com-
forts, yet all would bee mee-
re losse upon the losse of his soule: and
if his soule be once lost, it can ne-
ver bee recovered againe. And
howsoever hee may cheare up him-
self for a while with those vanities,
yea perhaps for a long while, yet in
the day of iudgement as surest,
when Christ comes to reckon for e-
very mans talent and employment,
hee knowes he must rue the time of
his former securitie, or licentious-
nesse; whenas only those that have
aimed aright, and rightly steered
A 3. their

The Epistle

2. Cor. 6.4.

their course for God and heaven, shall (though with much hardship) arrive at the wished haven of rest and glorie. Hereupon it is, that many a poore Christian wades against the streame, and labours still to approve himselfe unto God, by honour and dishonour, by good report and bad report, by the armour of righteousness on the right hand, and on the left. So that hee may obtaine that incorruptible crowne of life, which is set before him, he cares not what paines hee takes in running, nor how hard censures hee endureth from carnall spectators. That hee may not mistake his way, through blindness in himselfe, or false guides abroad, hee useth the means of sound and heavenly knowledge, and in them all intreats the Lords helpe and guidance, who alone is able to direct, comfort, and strengthen him in his pilgrimage: and, when hee obtaines

Dedicatorie.

obtaines this, hee foots it lustily along, till in the strait way, though rough, and full of crosses, hee gets into his Fathers house, where is bread enough, and comfort, and glory. And whereas in his travelling hee espies a number of sensuall men, who are wholly taken up with their pleasures, treasures, honours, friends, feastings, or other trifles, these hee pitieth, and prayeth for them, and resolveth for his owne part, not to entangle himselfe with the affaires of this life, that he may please him who hath chosen him to be a souldier.

Jude 19.

1 Tim. 2.4.

This is the disposition, and these the behaviours of a Christian well principled and bottomed: The effecting whereof, both the Author intended in preaching these things, and I now intend in publishing them: together with encouragement to all those, who stand stoutly, wisely, and constantly to their own

A 4 Principles,

The Epistle

Principles, whatever the afflictions and conclusions of the world be toward them.

But on the other side, numbers of men and women, missing of these Principles, and falling upon other which are deceitfull, doe spend their lives in meeke vanities, and lose both God and their soules before they are aware. Some meane to be rich howsoever, esteeming wealth to be the blessednes of man; according to which ground, they sticke not for injustice, bribery, oppression, cheating, and other indirect arts of getting. Others attend their pleasures, and account it happinesse to live deliciously for a season: which therefore they will enjoy, though with uncleannesse, intemperance, unchristiannesse, prodigalitie, other finnes, and totall forgetfulnesse of the Afflictions of Joseph. Others admire the honours of the world, or credite with men of the world, or applause

Amos 6.6.

applause of the people: which to obtaine and hold, they care not though they undermine, traduce, flatter, smooth, betray religion, any thing: Yet honour me before the people. And others, taking up other ends, and grounding themselves upon Principles of their owne, goe wide of Christ and heaven, as farre as East and West.

1. Sam. 15.

30.

Yea though they will seeme sometimes to put on a vizard of religion. The Hypocrite mindes nothing but his owne selfe-respects; to have his Minister thinke well of him, to be accounted some body in the profession, to get credite with some who may doe him a good turne another day, to get friends, customers, chapmen, and worke out his owne advantages the more freely and slyly: Accordingly hee holds none but an hobling course in professing religion, halts betweene two opinions, sayes and unsayes; in one
companie

companion speaks well of good men, and good things, in another companie quite otherwise, pretends God, and intends himselfe, in fine, makes nothing of his religion, and if the wiade serve right, hee will take the next occasion to strike saile, and become a Persecutor of religion and religious persons.

The like of many Apostates. What other cause can be given, why numbers of Christians fall off from the profession or obedience of the Gospell, but that they never learned well and thoroughly these Principles of Christian Practice, to denie themselves, to take up their crosse, to follow Christ, to looke to the welfare of their soules howsoever, to provide for the day of their accounts, to run and strive lawfully, to depend on God by prayer for direction and blessing, and to save themselves from this outward generation, of Epicures
and

Dedicatorie.

and worldlings ? If these grounds had beene well laid, they had never left off building so shamefully, as now have done : nor had their house come tumbling upon their heads, but that their foundation was laid in the sands.

Others there are, that abuse good Principles (as, concerning the infinite mercie of God, and merit of Christ :) or settle upon false and insufficient Principles, outward prosperitie, deliverance out of trouble and danger, example of the multitude, rulers, preachers, and the like ; thereby bolstering up themselves, either in grosse profaneness, or a refined Atheisme, till their soules be utterly lost, unlesse the mercie and grace of God doe greatly prevent them.

They are thrice happie, who are thus prevented. It is the Lord only, who gives us both a Saviour, and the knowledge of salvation, and
wisedom

The Epistle, &c.

wisedome to attend our Principles
aright: hee doth it for us, and must
therefore have all the glory. To his
grace and mercie I commend you
both (my much respected Friends:)
intreating your acceptance of this
small present, and pardon for this
large Preface. The Lord often re-
new your yeares upon you, with all
heavenly and earthly blessings,
and peace upon Sion. So prayeth,

Your Wo: remembrancer
with God,

WILLIAM JEMMAT.

Inleworth.

Dec. 20.

1634.

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606. to ult.

FINIS.



THE
PRINCIPLES
OF
CHRISTIAN
PRACTICE.

MATTH. 16. 24.

*Then said Jesus unto his Disci-
ples, If any man will come after me,
let him deny himselfe, and take up
his crosse and follow me,*

*25. For whosoever will save
his life, shall lose it: and whosoever
will lose his life for my sake, shall
finde it.*

*26. For what is a man profited,
if hee shall gaine the whole world,
and lose his owne soule? Or what
shall a man give in exchange for his
soule?*

B

27. For

27. For the Sonne of man shall come in the glory of his Father, with his Angels, and then hee shall reward every man according to his workes.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man comming in his Kingdome.

Occasion
of the
words.

THe occasion of these words was the offence that the Apostle Peter took, when our Lord Jesus Christ had preached the doctrine of the Crosse, & had fore-told his own passion and suffering shortly at Jerusalem. Hereupon Peter (as a Politician, turning himselfe to carnall counsels) draweth his Master aside, and wisheth him to look better to himselfe, and wisely to prevent these troubles, Ver. 22. Our Saviour now perceiving

ceiving that hee went about to dissuade him from that great worke, for which hee came into the world, & on which the salvation of the whole world depended, most sharply reproveth him, as a most speciall agent of Sathan, though hee were his Disciple a thousand times, Ver. 23. And yet, not forgetting his wonted compassion, taketh occasion thence to instruct him, and all the rest of the Disciples; yea, and with them all Beleevers, that they also after his example must bee in a readinesse to *deny themselves, and take up his crosse and follow him.*

The words containe in them *the institution of a Christian man*, or of a Disciple of Christ; who is here, 1. Informed: 2. Confirmed in the first *Principles* of his holy profession.

The *Information* is in Ver. 24.

The *Confirmation* in all the rest to the end.

B 2

The

Summe of
them,

Part 2

The former is an universall Canon for all that meane to give their names to the profession of Jesus Christ, consisting of three branches, wherein they must bee soundly initiated:

Three duties.

1. Selfe-deniall.
2. Taking up the Crosse.
3. Imitation of Christ.

If any man will bee my Disciple, or, will follow mee.] Which words concerne us all, not excepting or exempting any that intendeth soundnesse in Christianity: and no calling, no sexe, no age, nor condition of life can free any Christian from the rules following.

These belong to all.

Object. Christ spake them only to his Disciples, as the words before.

1.

Ans. 1. Saint Mark saith (cha. 8. 34.) Christ called the people or *multitude*, and said. Hee spake it to all, as concerning all. 2. By a Discip'le or Follower of Christ

2.

in

in our Text, is not meant onely those twelve Apostles, who are so called in a peculiar manner, because they were chosen to be trained up & instructed in Christs own family in the future service of the Church: Nor onely those faithfull men and women, whom Christ honoured to follow his owne person in the daies of his flesh; but all faithfull ones that shall learne, beleieve, and practise holy doctrine, and follow his holy life to the end of the world: for these himselfe hath honoured with this name, *Luke 14.26. If any man come to me, and hate not all for me, hee cannot be my Disciple. Act. 11.26. the Christians and Disciples were all one.*

If any will follow mee.] The Papists gather, that it is in our free-will to follow, or not. But

1. Christs scope is not here to shew how we come to him, but

B 3

who

οὐκ ἐστιν
οὐκ ἐστιν
ἐχθρὸς οὐκ
τοῖς μαθη-
ταῖς αὐτοῦ.

Nimirum
in libertate
nostra nobis
relinquens,
nec enim
pellei malue-
rimus. Jam
sen. in loc.

The Text
makes not
for free-
will,

I

who they be that come ; and not from the cause of their coming, but from the effects.

2.

2. If wee will learne from Christ the cause of our coming to him, he will not have us find it in our selves, but *without* us. *Joh. 6.44. None comes to me, unlesse the Father draw him* : his free-will drawes him not, Nature drawes him not, but the grace of the Father : And *Ver. 45. Hee that hath heard and learned of the Father, comes unto me* : Where this coming is not ascribed to the will or study of him that is taught, but to the excellency of the Teacher.

Notes of a
Disciple of
Christ.

But a more pertinent question is, how wee may know that wee are *Disciples* and *Followers* of Christ. And beside the signes in the Text, wee shall discern it by sundry markes : as

I.

1. The Disciples were called by Christs owne voice, and depended

pended on the mouth of Christ. By the word of Christ must thou also bee made a Disciple; thou must be called by his voice in the Ministry. Doeſt thou then cleave to the means of growth in grace, & liſten attentively to the word of Chriſt? ſo did the Diſciples, and ſo wilt thou. But if thou careſt not for the preaching of the word, if thou deſireſt not to grow in knowledge, but contenteſt thy ſelfe in thy ignorance, or with ſome confuſed knowledge: If the word bee neere thee, thou runneſt from it; if it bee abſent, thou runneſt not after it: thou hereby ſheweſt thy ſelfe to be no Diſciple.

2. The Diſciples being called, *left all* for Chriſt, and acknowledged *no Maſter* but him, becauſe he *had the words of eternall life*. If thou alſo bee a Diſciple, thou renounceſt all other Maſters, and all employments that

Reſpect to
the word,
and de-
pendance
on it.

2.
Mar. 4. 11.
& 23. 8.
Joh. 6. 68.
Reſpect to
Chriſt, &
depen-
dence on
him alone.

will not stand with Christianity. If thou be a Disciple, thou knowest the truth, and *the truth hath set thee free, Job. 8. 31.* Of a servant of sin, thou art a freeman in grace. The Disciples walked in a course of mortification; they sought not the world nor themselves: they were no swearers, gamesters, deceivers, usurers, haters of grace, lyers, or slanderers; and if thou be so, thou art no Disciple.

3.
Atten-
dance and
obedience
to him.

Joh. 15. 14.

3. The Disciples were called to be neere Attendants of Christ, to abide and continue with him, and performe all his commandments. *John 8. 31. If yee abide in my word, yee are verily my Disciples: that is, if yee continue both in the faith and obedience of my word. Art thou a neere friend unto Christ? so were they. Yee are my friends (saith Christ) if yee doe whatsoever I command you. The best triall of thy friendship to Christ*

Christ is in difficult, costly, and dangerous commandments: So the Lord tried Abrahams friendship. Otherwise, *Why callest thou him Lord*, as if thou wert a Disciple, and *doest not the things hee commands thee?*

4. The Disciples were glad of Christs presence; and when hee was absent, their hearts were *full of sorrow*. If thou likewise be a Disciple, thy soule rejoyceth in the presence of Christ, in his ordinances, in the directions and consolations of his Spirit: thou art alive when his sweet word drops upon thy soule, and thou droupest when Christ hath *withdrawne himselfe* from thee in any of these meanes of his presence. But canst thou be a Disciple (except a Judas) that findest as much sweetnesse in the word of Christ, as in the white of an egge? that professest thou hast no comfort in the word, but it is a perpetuall
B 5 dropping

Melius est habere paucos discipulos, quam multos auditores.
Thiru. apoph. 105.
Luk. 6.46.

4.
Mat. 9.15.
John 16.6.
Joy in him,
or mourne after him.

Cant. 5.6.
Inaudita est dilectio que amicum diligit. & presentiam ejus non amat. Cassiod.
in Psal. 18.

dropping and molestation ? that
rifest up against Christ for his
word (as Judas) because the
word of Christ detecteth thy co-
vetousnesse, pride, deceit, treache-
ry, other wickednesses ?

5. The Disciples had commif-
sion and commandement to *make*
other Disciples, and so did : They
were diligent in their callings, &
exercised therein the love of God,
and love of men ; were sober,
godly, humble, walking in the
steps of Christ their Lord & Ma-
ster, spending themselves in do-
ing good to others, departing
with dearest things, their names,
their liberty, & life for Christ &
his Church. So the generall cal-
ling of a Christian is, to make Di-
sciples, to bring men to Christ, by
instruction, admonition, reproofe,
comfort ; herein expresseing love
to Christ and his members : And
to walke befeeming the Gospel ;
for the honour of Christ, making
him

5.
Make Di-
sciples :
winne o-
thers.

ut Servimus
r.
Mat. 28. 19
Scimus
quod viri
asti nec sibi
vivere, nec
sibi sunt
mortui, sed
ei qui pro
ipsis mortuus
est, magis
autem nobis
omnibus
propter il-
lum. Bern.
serm. Petr.
& Paul.

him our patterne, and *walking as he walked*; of which afterward. In a word, to be all that wee are for Christ, that Christ may be *magnified* by us, whether by doing or suffering, whether by *life or death*.

1 Joh. 2. 6.

Phil. 1. 20.

6. A speciall badge of a Disciple is charity: *John 13. 35. By this shall all men know yee are my Disciples, if yee love one another.* Every mans disciples are known by some speciall badge or cognisance: Moses disciples by circumcision, feasts, and sacrifices. The Scribes and Pharisees disciples by fastings, watchings, phylacteries, long prayers, & the like. But a true note, whereby a Disciple of Christ may be knowne, is christian love; being an immediate fruit of christian *faith*: where that fire is, it will appeare in this heat and light; for *faith worketh by love*: and hee that walketh by *faith*, walketh in love; and hee that

6.

Love of the brethren, a speciall badge of a true Christian.

Gal. 3. 6.

Hab. 2. 4.

1 Cor. 13. 7.

Eph. 5. 1.

Rejection
of them
that want
it.

that is joyned to the *Head* by faith, is united to the *members* by love.

But art thou a Disciple, and livest in uncharitableness, envie, malice, slander, lying, or any the like sin? Know,

1.

1. A Disciple is *borne of God*, and beares the image of his Father, who is *love*, 1 John 4. 8. this then is a birth from hell, and an issue of him, who is a *man-slayer from the beginning*.

John 8. 44.

2.

2. The Disciples had the presence, leading, and inhabitation of the Spirit of God, and consequently, *the bond of the Spirit*, which is love, the fairest *fruit of the Spirit*, by which Christians are knit together, & made of one spirit. But is the uncharitable wretch led or inhabited by this Spirit, or by the *spirit that lusteth after envie*? Such may say to Christ, as the Jewes, We are *none of thy Disciples*, but *Moses's disciples*;

Eph. 4. 3.

Gal. 5. 22.

Jam. 4. 5.

John 9. 28.

ples; or rather, wee are neither thy disciples nor Moses, but of *Jannes and Jambres*, and Judas, who resisted both Moses and Christ.

2 Tim. 3. 8.

3. A Disciple is a member of the Church, a chiefe subject in the Kingdome of Christ; but a malicious man is none of Christs Kingdome: for when a man is brought into the Kingdome of Christ, the *Lion and Lambe feed together*, the childe and cockatrice: Now he puts off his fierce nature, his lionish, aspissh, waipish and poysonfull disposition; he is now of a wolfe and devourer made tame and tractable, as a Lambe of Christs fold, and as a childe of God his Father: in union both with head & members, and acknowledgeth all the ties and bonds between himselfe and his fellow-members: They are children of one Father and Mother, God and the Church; brethren

3.

Isa. 11. 6.
7. 8.

Gal. 6. 10. thren of the same elder brother,
 Jesus Christ; of one *household of*
faith; sit at the same table, clothed with the same suits, heires of the same inheritance; and can these live as *Jewes and Samaritans*?

4.
Nō tam commendat Christianam animam, quam misericordia.
Ambr. offic. l. 1. cap. 11.
Joh. 13. 34.

4. The Disciples respected all Christs commandements; but that which *above all* Christ was so earnest in, they would not forget, his *new commandment* of loving one another: *Col. 3. 13.* and *1 Pet. 4. 8.* *Above all things put on love.* What, above faith, confidence, prayer, and the like? No; faith is the parent of love: but above all graces that binde man to man, of which the Apostle there speaketh. It is the sinewes in the body, the cement in the house, without which all were but cobling and confusion. He is no Disciple, no living stone, who is not coupled with this cement, called *the bond of perfection.*

Col. 3. 14.

Well,

Well, get those graces in truth, and be not discouraged for their weaknesse. (For how weak were the Disciples while Christ was with them?) Christ will yet acknowledge thee a Disciple, if men doe not, and owne thee when thou darest scarce owne him.

[*Let him deny himselfe.*]

Here our Saviour propounds the first note and tryall of a Disciple, the renouncing or forsaking of himselfe: Where

The first duty and note of a Disciple.

1. What is meant by *himselfe*.
2. The *difficulty* of this precept.
3. The *necessity* of obeying it.
4. The *use*.

Foure things in it.

For the first of these. By *himselfe* are meant,

I.
What is meant by ones selfe.

1. *Things outward*: that is, concerning the outward man, yet so neere him, as they are after a sort

I.
Outward things.

a sort *himselfe* : Not onely his riches, which a man is willing to hold as fast as his life; nor onely his friends, which are most dear, as a second selfe: but even his name, his liberty, his life it selfe, all which must be willingly and cheerfully given up to God, and denied rather than Christ and his truth; that a man may say with Peter, *Master, wee have left all to follow thee, Mat. 19. 27.*

What inward things must be denied.

1. Rom. 8. 7.

2. Things *inward*, which can hardly bee distinguished from *himselfe*, and which yet come neerer the quicke; as namely, a mans whole corrupt nature: And here, taking it to peeces,

First, hee must deny all the *wisdom* of the flesh, which is enmity to God. And till this be done, there is no favouring of the things of God, no relish in Gods word, wisdom, or waies.

2.

2. Hee must deny his owne *corrupt will*, which is contrary to

to Gods will, and onely seeketh how it may please it selfe. And till this bee denied, well thou maist say, *Thy will be done*, but it shall be by *others*, not by thy selfe.

3. He must deny all his owne corrupt, carnall, and unmortified *passions and affections*; as carnall love, feare, hatred, anger, and the like: for even all these branches must bee stocked up with the root.

4. He must deny all his owne wicked *inclinations*, the streames and incessant stirrings of naturall corruption, as apt to bee kindled as any Gunpowder by the least sparke: whether more common to the nature of man, or more proper to a mans owne person, as hastinesse, pronenesse to revenge, to hatred, injustice, or the like.

5. Hee must deny all wicked *habits and sins*, the acting of lusts and vices; as all intemperance, rotten speech, uncleannesse, covetousnesse,

3.

4.
Qui depo-
nit veterem
hominem
cum operi-
bus suis, ab-
negat sep-
sum, &c.
Hieronim.
Matth.

5.

Rom. 14.7. *tousnesse, wrath, envie, pride idlenesse, and the like; that a man live not now to himselfe, but wholly to Christ whom he professeth to follow.*

Non dixit, neget, sed abneget, ut hac adjecti- uenclaplu- rimum ad- dat, &c.

Greg.

Phil. 3. 7. 8.

II.

The diffi- culty of this duty.

Mar. 9. 43. 47.

Seen in 3. things.

I.

In a word, all selfe-respects, selfe-seeking, selfe-aymes must be renounced, and the Christian wholly vanish into nothing, and all things in the world become *drosse and dounge* in comparison of Christ.

Next, of the *difficulty*. Who seeth not by this time what a difficult precept our Saviour hath enjoined every one of his followers? even the cutting off of *hands*, and plucking out of *eyes*, the most necessary and tender parts, and casting them away. To discern which difficulty a little more distinctly :

I. Consider the neernesse of things to be denied. Were it only in things *without us*, as to part with friends and riches, this were

were a difficult commandement to flesh, as appeares in the examples both of him that must *first bury his father*, and bid his friends farewell, as also of the young man that left Christ because of his *possessions*. But when it comes so close to us, as to lead us out of our owne *reason, wisdom* and *judgement*, what an hard province proves it? For, who thinkes not his reason neerer him than his religion? what worldly-wise man can yeeld to that of the Apostle, That he must *become a foole to bee wise*? To advise a man to despise lands, liberty, and life for his profession, were to wish a man to hate his owne flesh, which no man in his wits ever did. To perswade to the keeping under of lusts, and to the forgoing of deareling finnes, is, to cut them short of meat and drinke: these are sweet morsels, which they *hide under their tongues*, & will not let goe.

2. Naturall

Luk. 9. 59.

Mat. 19. 32.

1 Cor. 3. 18.

Job 10. 13.

2. 2. Naturall pride and selfe-love is such, that it is with us as with Solomon in the dayes of his folly, *Eccles. 2. 10. Whatsoever mine eyes desired, I withheld it not.* Nay, wee wish so well to our selves, as wee could not offer the least wrong to our least & lowest joynt, nor endure it of others. We are so far from crossing our selves, that wee endure not any other should crosse us, or deny us in our persons or corrupt lusts. Haman is sicke on his bed, because Mordecai denies him obedience. If John deny Herod his Herodias, hee shall dye for it. If Jonas lose his gourd, hee will be angry to the death. If a man touch Lamech, hee will revenge seventy times seven times. Such impatiency and impotency is in our nature, if wee bee crossed in our wils.
3. 3. Distrust in God, and trust in the meanes, maketh the precept

cept yet more difficult. We see not easily how wee can do well without friends, wealth, liberty, favour, preferments. *Wisedome* (wee say) *is good with an inheritance, Eccles. 7.* wee would be on the sunny side, and on the gathering hand; and it is a sore thing to forsake all; which makes the *young man goe sad away* from Christ himselfe. God in his creatures wee can better content our selves withall, than either in himselfe or in his Son. Our unbeleeving hearts see the gift better than the giver. Wee cannot live by promises; something we would have in hand, and are loth to let all our hold go.

Ye see the necessity of selfe-deniall. Our Lord was not ignorant how this precept is an hard saying, able to discourage any from once thinking to follow him, or become a Disciple: And therefore his great wisedome would

Mat. 19. 21

III.

The necessity of doing it.

In fixe re-
spects.

1.

*Si perit ho-
mo amando
se, profectus
invenitur
negando se.
Aug. ser. 77.
de diversis.*

would not have laid this ground for a foundation, if it had not bin so necessary, as without it the whole frame of profession would prove ruinous: For,

1. The Context affirmeth a twofold necessity of this selfe-deniall; both in the words immediately going before (for without it a man cannot bee a Disciple of Christ;) and in the words immediately following: for whereas every Christian must bee acquainted with the crosse, no man can take up his crosse patiently, who hath not first denied himselfe; and therefore *that* is rightly set after *this*.

2.

*Non potes
perfectam
possidere li-
bertatem, ni-
si totaliter
abneget te-
metipsum.
De imitat.
Christi, li. 3.
cap. 31.*

2. The corruption of nature is such before grace, as that a man in every thing is wholly tainted, and contrary to the image of God. Now all that vicious disposition must bee renounced, before Gods image can bee renewed, even as all old rubbish must be carried

carried away, before a new frame can be reared.

3. All true wisdom is lost by the fall, and an infinite lump of *folly bound up* in the heart of every naturall man. Now though true wisdom be offered againe in the word, yet can it never bee embraced before the other bee displaced, no more than light can be manifest, before darknesse bee chased away.

3.

Pro. 22.15.

4. The Gospel offereth Christ as a Physitian only to the *sicke* and diseased, and as a Saviour to the *lost sheep* of the house of Israel. And therefore necessarily must a man deny all the meanes hee can make or devise to help himselfe, before hee can come to see what need hee hath of Christ. Hee must come first to discern his miserie and lost estate, before hee can beleeve and relye on Christ for salvation.

4.

Mat. 9.12.
& 10.6.

5. The whole scope of the word

5.

Mat. 22.
37-39.

6.

*Vigila super
teipsum, ex-
cita teip-
sum, admo-
ne teipsum, &
quicquid de
aliis sit, non
negligas te-
ipsum. Tan-
tum profici-
es, quantum
tibi ipsi vim
intuleris. De
imitat. Chri-
sti, l. 1. c. 25.*

Word is that golden rule of, all the Law and Prophets; namely, to teach us to love God & Christ *above all*, and our neighbour for his sake *as our selves*. And therefore that corruption of nature, whereby every man loveth himselfe, and seeketh himselfe & his owne profits, rather than Gods glory and his neighbours good, must bee denied before wee can take out any lesson of the word.

6. No obedience can be acceptably performed to God without selfe-deniall: for many commandments are hard and difficult, as that to Abraham of killing his son: many are dangerous that may cost a man his life, as Johns Ministry did: many are costly, and may cost a man his whole estate. Now never can any of these bee cheerfully and willingly undertaken, till these strong holds of flesh in man bee demolished. A man may professe himselfe a servant

servant of Christ: but little is the service he shall do him, till this be done.

As wise master-builders therefore are most carefull in laying the lowest and first stone, so must wee begin the building of Christianity where our Lord enjoynes us; namely, in the deniall of our selves. Faile in this foundation, and the whole frame of Christianity tottereth, and falleth to the ground: For,

1. Can a servant please his Master, or a wife her husband, who denies not her selfe, and subjects not her will to his? And canst thou bee wedded to Christ, and not subject thy will to his?

2. Whence doe men follow the course of the world, and will be taught no better? (they must sweare, and lye, and drinke, and raile, and serve the times, and persons, and pleasures:) but because they think it folly and pre-
C eisenesse

IV. Use.
Exhortation to selfe-deniall.

Mischiefes by not beginning herein.

Fecerunt ciuitates duas, amores duo: terrenam scilicet amor sui, usque ad contemptum Dei: caelestem vero amor Dei usque ad contemptum sui. Aug. de Civ. Dei. l. 14.

2.
Eph. 1.1.

ciseneffe to deny themselves or their ordinary liberties to follow Christ : And,

3. Is it from any other cause that men thrust themselves into Gods chaire of estate, to revenge their own wrongs, and challenge, & take challenges into the field, to the perpetrating of horrible murders; or else basely stabbe and wound ; but because they thinke it disgrace and cowardise to deny a mans selfe, and to put up the least wrongs ?

4. Whence is it else, that many pretend to follow Christ, but upon condition they may not deny themselves ? for they must be gainers by their religion, which must be another *Diana*, to bring profit to the *Crafts-Masters*. Have those learned selfe-deniall, that measure their religion by their gettings, but will be sure to bee no losers by it ? like the Swallowes, that will take their Sum-

Ad. 1934.

mer

mer with us, but not our Winter.

5. Whence is it, that some in case of necessity can cast no part of their superfluity into the Treasury, when the widow can cast in all that ever she had? And Ananias & Sapphira that had not denied themselves, could give three parts of their estate away to pious uses; and how farre are most behind them, who professe selfe-deniall? Nay, it is the sin of many great professors, that what need soever Christ in his members hath, they must remit nothing of their costly apparrell, full diet, and following of fashions; which shew them *lovers of pleasures more than of God.* Crumbes now and then they can part withall, but endure no detriment, no abatement. These certainly have not yet denied themselves.

5.

2 Tim. 3.4.

6. Whence is all the deniall

6.

C 2

of

*Qui leviter
ac defuncto-
rie ad piete-
tis doctri-
nam accesser-
unt, — exa-
ruerunt.
Naz. orat. 3.*

of Christ at this day, but for want of selfe-deniall? Why did Peter deny his Lord, but because hee could not deny himself? Whence are so many Apostates & Demas- ses in our age, that fall to Popery, to novelties, to false or no wor- ship, but for want of self-deniall? They must please, & rise, & serve the times & themselves, and the appetites of Patrons, and then farewell Christ and his truth.

This was the cause, that many Disciples *walked no more with him, John 6. 66.* for they could not deny their own wisdom to sub- scribe to his. And many among the Rulers beleevd in him, but durst not confesse him, *because they loved the praise of men more than the praise of God, chapt. 12. 42. 43.*

Quest. But the duty being so necessary, as without it can be no Christianity; and so difficult, as scarce one of a thousand is wil-
ling

ling to undertake it ; what are the helps and meanes, by which wee may be forwarded herein? for the Lord hath not left us destitute of meanes, if wee bee not wanting to our selves.

Ans. True : And therefore,

1. Wee must not conceive it naturall for a man to crosse his corrupt nature ; for nature fortifies it self in all the holds: It must be therefore a superiour fire that must descend to make a man hate himselfe for the love of God & Christ. Regeneration is a worke of the Spirit , and strength to overcome our selves is not from our selves. And therefore wee must pray for the truth of this grace of Regeneration; and never bee at rest till wee finde it in our selves in some degree of it , encouraging our selves in that promise that the Spirit is given to those *that aske him*, & is powred on the *thirsty* grounds.

C 3

2. Consider

*Quous-
quisque hac
adimplevit?
sed que pe-
nes homines
difficilia, pe-
nes Deum
facilia. Tert.
de idol.c.12.
Helpes to
further
this diffi-
cult duty.*

I,

*Luk.11.13.
Isa.44-3.*

2.

2. Consider what an advantage it will bee to take our selves in hand before our lusts be growne strong in us, and how they are farre more easily denied in the first motion and rising of them, than when they have seated themselves with delight in the affections and members, and are growne from motions to acts, from acts to customes, from customes to habits, and from habits to another nature, that is, after a sort become the man himselfe, that hee can as soone leave to bee himselfe, as leave these. And therefore wee must subscribe to the wisdom of Jesus Christ, who enioynes it as the very first worke of Christianity, fit to bee first set upon.

3.

Self-deniall the first
& continued act of a
Christian.

3. As it must be the *first*, so also the *continued* act of a Christian, to stand in the deniall of himselfe, seeing the enemy continually useth our owne naturall inclination,

clinations against us to our owne hurt : he plowes with our owne heifers, even those lusts in any kind which he finds not thoroughly denied. Wee must therefore instantly watch them, and try them, and finding them corrupt, presently cut them off, and deny them.

And because they are not denied, till the contrary bee practised, our care must bee that the roome of our hearts bee taken up with good desires and motions, and the lustings of the Spirit, which being contrary, will keep out, and keep under the lusts of the flesh. And indeed this is the strongest deniall of our selves, when we are strongly resolved in our selves, rather to bee sufferers than doers in any wicked motion; and retaine with us a stedfast purpose to please God in all things, though it be with the displeasure of our selves, and all the world.

C 4 4. Whereas

*Pensemus
quomodo
Paulus se
abnegave-
rat, qui dice-
bat, Vivo
autem jam
non ego. Ex-
tinctus
quippe fut-
rat seivus
ille persecu-
tor, et vivere
coeperat pius
predicator.
Greg in E-
vang. barn.*

32.

4.
Preserva-
tives a-
gainst
pride,
which hin-
ders selfe-
deniall.

4. Whereas the high mountaines of pride resist this selfe-deniall, wee must labour for the grace of humility, which onely can bring these mountaines into a plaine. To which end consider thy owne estate,

1. What it is by nature; and that is such, as thou hast no cause to be proud of it: as, what cause hath a condemned rebell to bee proud in going to execution?

2. That it can bee no better by grace, till thou bee humble: God gives grace onely to them; and the raines of grace fall off the mountaines, and water onely the vallies to fruitfulnessse.

3. What it ought to bee by grace. Still humble and lowly. Grace is as the light in the soule, that discovers all our defects and spots, and all the nasty corners in our hearts, to keep us low.

4. What thou art restored to in Christ, both in grace and glory,

ry, but all upon condition of self-deniall: for neither Christ nor the Christian have any other way to the crowne, but by the crosse; and no reigning with Christ, but upon condition of suffering with him.

So of the fourth meanes.

5. Whereas distrustfulnesse of heart wedgeth and rivetteth us into the world, so as a man cannot easily command his heart off the least unlawfull gain of it (and much lesse the whole) for Christ; Labour daily for the strengthening of faith in the providence of God, and bring thy heart to leane upon that, and not upon thy self, or any inferiour meanes. For which purpose,

First, consider what a base folly it is, to seek after vaine and earthly contents, and in the meantime neglect and despise heavenly. What other is it, but to catch at shadowes?

C 5

Secondly,

5.
Also against distrustfulnes, which hinders it.

I

2. Secondly, set the promise ever before thee : that to them that seek the Kingdome of God first, every good thing *shall bee ministred* in due season. And what an high indignity is it, to trust an honest man on his word, but not God without a pawne ?

3. Thirdly, observe his speciall providences to thy selfe & thine for time past, in all things, and thou shalt not find cause to distrust him for time to come. So Abraham raised that Proverbe, *Gen. 22. 14* *God will provide in the Mount,* and in the Mount God will bee seen. David can deny himselfe and his owne strength, leaning on the assured experience of Gods strength in the Lion and Beare. *1 Sam. 17. 37.*

Quest. But this duty being so difficult, we had need have good encouragements to excite our dulnesse, and provoke our backwardnesse unto it. What spurres therefore or motives have wee
to

to quicken us thereunto?

Ans. Looke what way wee will, wee want not motives unto it.

1. Look at Christ; he denied himselfe for us: hee forsooke all, father and mother, lands and liberty, and life it selfe, yea heaven and happinesse for us. Wee cannot deny so much for him; and all ours is but a thankfull returne to him.

2. Looke to the world, which hath us in such bands, and is so hardly denied: It will leave us, and deny us; the fashion of the world passeth away: it denies us any continuing city here, denies us a resting place, and all that we should deny it. It is as Egypt to the Israel of God, full of burdens and oppressions: as *Mefech* to David; and it should bee their *moor*, that they are forced to dwell in *Mefech*. But this is the folly of men: Every one complains of

Encouragements to this harsh work of selfe-deniall.

1.

2.

*Nil me iuvabunt fines mundi,
nec regna huius seculi:
melius est mihi emori
propter Jesum Christum,
quam imperare finibus terrarum.*
Ignat. ad Rom.
Psal. 120.
3.6.

of the badnesse of it, but none are willing to leave it, neither in affection nor action.

3.

3. Looke on the right hand: we want not clouds of examples of the Saints, who have denied themselves for Christ. Moses denied the honours and profits of the Court, despised the treasures of Egypt, refused to bee called the son of Pharaohs daughter, and chused to suffer with Gods people. Abraham denied himselfe in his owne bowels, in his only son Isaac. Others *left all* to follow Christ, as the Disciples. Others have followed him *out of Jerusalem*, even to the crosse. Others *sold all* to buy the pearle. Others *loved not their lives unto death*, for the testimony of Christ. Neither fire, nor sword, nor any torment could hinder the Martyrs from Christ; they would fetch him out of the fire, and exchange all their peace and outward contentments.

Heb. 11.
25, 26.

Gen. 22. 16

Mat. 19. 27.

Heb. 13.
12. 13.
Rev. 12. 11

*Ignis, crux,
— & diabo-
li tormenta
in me veni-
ant, quantum
modo ut Je-
sum nanci-
scar. Idem
ibid.*

ments with most exquisite torments.

4. Look on the left hand : we have hypocrites forsaking much for Gods favour : we have Baals Priests lancing and tormenting themselves, to uphold their Idolatry: And *Micah 6.6. Wherewith* (say the hypocrites) *shall we come before the Lord?* they will bring *thousands of rams*, and *ten thousand rivers of oyle* : they will part with the *first-borne* of their bodies, for the sin of their soules.

Besides these, we have the Papists charging us, that wee will forsake nothing for our profession, while they give all to the Church, and betake themselves to voluntary poverty, and beate downe their bodies with fastings, whippings, and watchings : Wee are enemies to fasting, we feed and fat our lusts, and our religion is an enemy to all charity and good workes. Where

4.

Wherein although they be lyers and deceivers, as well in that they do themselves, as that they say of us ; yet indeed they have too much ground of our reproach, in the filthy, loose, carnall, and covetous life of a number of professed Christians. But shall hypocrites and Idolaters get before us in selfe-deniall? &c.

5.
*In aliorum
 plate
 transponun-
 tur, ut profi-
 ciant : Unde
 tunc viden-
 tur di per-
 didisse quod
 erant, inde
 incipiunt ap-
 parere quod
 non erant.
 Greg. ubi
 sup.*

5. Looke to the end of our selfe-deniall : there meetes us Gods promise with a full horne and hand, and will not let us bee losers by the bargaine. All the losse shall be made up with an infinite returne and advantage. For, *Whosoever shall forsake house, brethren, sisters, father or mother, wife or children, or lands for my sake and the Gospels, he shall receive an hundred fold for the present, houses, and brethren, and sisters, and mothers, and children, and lands with persecution ; and in the world to come eternall life : Here is usury enough,*

enough, above ten in the hundred, yea an hundred for ten, yea for one, *Mar. 10. 30.*

Quest. But what are the signes or markes of selfe-deniall?

Ans. One is in regard of God: it will cast a man wholly out of himselfe upon God, as David, *Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* It will looke directly at God in all things. In doing things it will doe all by Gods rule; it will doe all for his glory: the love of God constrains it to duty. In duties of piety or charity it seekes not the owne things, not private profit, nor is carried by the aymes that flow from selfe-love; but aymes at the Kingdome it selfe, and the promoting of Gods glory in his owne salvation.

The second is in respect of Christ: for whom hee esteemes all things lasse and dung, *Phil. 3. 8.*
These

Notes of
one that
denies
himselſe.

1.

2 Cor. 5. 14.

2.

Phil. 4. 11.
12.

3.
Foure
things that
self-deniall
doth in re-
spect of
the Word.
Regards
whatever
God teach-
eth.
Act. 10. 33.

These inferiour comforts are but as the star-light in respect of the brightnesse of the Sun, which is in his eye: for Christ he can *want* as well as *abound*, bee *empty* as well as *full*, yea be nothing, that Christ may be all in all.

The third is in respect of the word of God; selfe-deniall bewrayes it selfe fundry wayes:

1. It goes with an open heart to heare, learne, and obey whatsoever God shall please to teach: Hee cannot bee a Disciple, that brings not selfe-deniall. Can he that stickes to his owne reason, and denies not his owne wisdom, ever beleeeve that life must be fetched out of death, that one man can bee healed by another mans stripes and wounds, that heaven must bee fetched out of hell, and a glorious resurrection out of dust and ashes? Hee will never bee a Disciple, that will receive the word no further than he

he seeth reason to do it. But a true Disciple is described, *Isa. 32. 3. The eyes of the seeing shall not bee shut, & the ears of them that heare shall hearken*: And David desires but to be taught, and promiseth to obey, *Psal. 119. 33.*

2. It is willing to be acquainted with every part of Gods wil, that he may frame his owne will unto it, as knowing that every truth of God concerneth every one of Gods people, and is *profitable* for them to know, *2 Tim. 3. 15. 16.* and *Rom. 15. 4.* And hence selfe-deniall loveth reproofes, and likes that Ministry best, which most searcheth the conscience, and in which is the most power of God, judging and rebuking his owne sinne: there if he be wounded, he is sure to be cured. But farre is he from the deniall of his sinne or himselfe, that hates and stormes against him that dislikes and censures his sinne. Ahab had
fold

Loves it
all, even
reproofes.

fold himselfe to wickednes : and therefore hates Micaiah, because he never prophesied good unto him.

Quarrels
nor, but
submits.

3. Having heard the word, it subscribes to it, and dares not cavill or dispute against it, be it never so contrary to nature, or cross to our desires. Selfe-deniall allowes *every thought to be brought into the obedience of Christ*, 2 Cor. 10. 5. It checks the stubbornnesse of heart, and saith as *Rom. 9. 20. O man, who art thou that disputest against God! who art thou that risest against the truth of God?* See *Job 6. 24.*

Suffers, rather than
the truth
should suffer.

4. Selfe-deniall in love to the truth of the word resolves to suffer any thing, rather than to renounce any part of that it is perswaded to bee the truth of God : so did the Martyrs. And without this readinesse to suffer disgrace and losse for the truth, if wee be called, we can neither be Martyrs

nor

nor Disciples ; wee can have no acquaintance with Christ here, nor bee saved hereafter, *Luke 14.26.*

So of the third note.

The fourth is in respect of himselfe : Hee that hath denied himselfe , will desire no way of prosperity but Gods owne , nor relye upon his owne meanes, strength, policy, diligence , nor sacrifice to his owne net in successes ; but ascribe all his prosperity unto God : it is he that gives him *power to get substance* , it is hee that gives the fruit of the wombe, the dew of heaven, the fat of earth , that spreads his table, fills his cup, &c. In adversity hee will be willingly what God will have him to bee , sicke or poore, pained or disgraced ; hee will not carve for himselfe , but suffer his father to chuse his rod, and not limit him for the manner or measure of correction ; and all this

4.

Resignation to God for prosperity,

Deut. 8.18.

Of adversity.

this without murmuring or impatience : and dares avoid no evill by any evill meanes.

5.
He is use-
full to o-
thers,
though
enemies.

The fift note is in respect of others : He that hath denied himselfe, lives not to himselfe, but procures the good of others, and advanceth to his power every mans wealth and good ; as being now a publike good, though a private man. He can do good to his enemies, and pray for them that curse him, and wrong him. He lookes not on men, as they are affected to himselfe, but as hee ought to be affected to them. And he that cannot deny and displease himselfe, can never please his neighbour *for good and edification* ; which is the Apostles argument, *Rom. 15. 2. Let us not please our selves, but our neighbour for edification : for Christ pleased not himselfe, &c.*

6.

The sixt and last note of selfe-deniall is the life of faith, beyond
and

and without all meanes of helpe. Abraham, denying himselfe, distrusted not when meanes failed. Faith leanes not upon meanes, but upon God; and is not tyed to meanes, but to God, and will say, *Our God is in heaven, and doth whatsoever hee will*, bee there meanes or no, *Psal. 115. 3.* The Prince could not deny his reason, *2 Kin. 7. 19.* *If God should make windowes in heaven, could this come to passe?* but it cost him his life. And good Zachary could not deny himselfe, but doubted of Gods word; and God denied him his speech for forty weekes, *Luke 1. 30.*

As nothing gives more glory to God than faith, so nothing takes so much from man. Nothing makes him so little in himselfe as faith, which acknowledgeth God so great.

By these signes wee may examine what measure of selfe-deniall

He can live by faith, whatever meanes be, or be not.

niall we have attained, and thereby know what fitnesse wee have to be Disciples.

[*Take up his crosse.*]

The second duty
and note
of a Disciple.
Luk. 9. 23.
Three things in
it.

I.
What the
crosse is.

This is the second branch of the Precept, to *take up the crosse*, and as Saint Luke saith, *daily*. Where, for the meaning, consider;

1. What is this crosse.
2. Why it is called the crosse.
3. What to take it up.

For the first of these. By the *crosse* is not meant any affliction which belongeth to the common calamities of nature, to which all men of all sects and professions are subject; nor any thing suffered by evil doers: But properly the crosse of a Christian is that affliction and suffering, which is inflicted upon any for the profession of Christ and his truth, and for well-doing: Called *the suffering*

ring of a Christian, 1 Pet. 4. 16. and Paul calls it the sufferings of Christ, 2 Cor. 1. 5. and bearing of his reproach, Heb. 13. 13. that is,

1. From him : his sinne, to sift and purge us.

2. For him : endured for his cause and glory.

3. His in his mysticall body, not naturall.

4. Not in respect of merit, but of sympathy.

But why is it called the crosse?

1. Because of the union between Christ & the Christian; so it is a part of Christs own crosse: for, as all the members suffered with Christ on the crosse, as their head and surety; so hee suffers with them as his members, and after a sort hangs still on their crosse. The head and members of this body are inseparable.

2. That we should never think of the troubles for Christ, but cast our eyes also upon the crosse of

II.

Why it is called the crosse.

I.

of Christ, where wee shall see him sanctifying, sweetening, and conquering all our sorrowes, and behold him a companion, partner, and yoke-fellow, bearing for us the heavie and ponderous end, and the greatest part off us.

3. That in all our sufferings for Christ wee should support our faith & patience in beholding what was the end of Christs crosse, and so expect the same happy end and issue of our crosses for Christ; that as he passed from the crosse to the Crowne, so will hee in the end admit us into the fellowship of his crowne and glory, whom he hath vouchsafed as Simons and companions in the bearing of his own crosse, which is an unspeakable helpe and support to our perseverance.

III.

Next, what is it to take up the crosse?

What it is
to take it
up.

It is not to devise a voluntary affliction for a mans self: as Baals Priests

Priests lanced themselves, and Popish Priests and Profelytes at set times afflict and torture their bodies by whipping cheare, to merit thereby.

Neither is it to run into affliction, or pull the crosse upon our shoulders, or thrust our selves into danger, no not for Christ, as Peter thrust himselfe into Caia-phas hall.

For first, Christ did not carry his crosse, till it was layd upon him. Secondly, our rule is, to use all good meanes for the preservation of our bodies, health, wealth, strength, and comfort. Christ himselfe did flye persecution, till the time was come; and commanded his Disciples if they were persecuted in one city, to flye into another. Thirdly, every bearing of affliction must bee an obedience of faith; and therefore must bee grounded upon a commandement of God. No souldier

D

must

Negative-
ly.

Reasons
that we
may not
pull the
crosse on
our selves.

1.

2.

3.

4.

must of his owne head raise war against his owne peace, nor set fire upon his owne house; this is not the part of a good souldier, but of a mutinous and seditious fellow: So no souldier of Christ must be superfluous in suffering, but see hee be prest into the battell by the great Generall and Commander. Fourthly, we may not tempt God by running afore him, but follow him going before us. If without sin, and with good conscience wee may escape danger, and do not, we run upon it, and it becomes our own crosse, and not Christs.

It is enough to *suffer* wrong; wee must not *offer* wrong to our owne persons. We are not bound to *seek* the crosse, nor *make* it, but to *beare* and *take it up*: Nor to *fill* the cup for our selves, but to *drinke* it when God reacheth it. Our afflictions must not be a cup of our own brewing, or a potion
of

of our owne providing, but the Father must give it us: *John 18.*

11. Shall not I drinke of the cup, which my Father hath given?

To take up the crosse therefore is, *When a crosse meets us in our way, which wee cannot without sin and breach of conscience escape, wee must now take knowledge of Gods will, Gods hand, Gods time, and Gods voice calling us to suffer:* And as Christ, when his crosse was layd upon him, tooke it upon him, and bare it willingly, meekly and cheerfully; so must wee by enduring the crosse declare our obedience to God, our love to Jesus Christ, and our zeale to his truth. This is to take up the crosse. Now God laying on the crosse, wee must not pull away the shoulder, nor hide our selves from the crosse under the covert of sinfull shifts, nor avoid it by any unlawfull meanes, but take it up, and buckle to the burden.

Affirmatively.
Description of taking up the crosse.
Foure motives.

Why it
must be ta-
ken up
daily.

- 1.
- 2.
- 3.

Luk. 22. 28.

Doctr. 1.
Every
Christian
hath his
crosse.

Reason 1.

And this (saith Luke) must be done *daily*: that is, 1. Every Christian must be in a daily *expectation* of the crosse: 2. He must *not pre- scribe* unto God how long or how much to exercise him; no, though it were all the dayes of his life. 3. That wee should *re- new our strength* daily to the dai- ly conflict; seeing it is the tryall of soundnesse, to *abide with Christ in tentation*, and the fruit of it shall be to *abide with him* in his glory.

Two points may here bee no- ted.

1. No Christian but hath his crosse; it being the very badge and marke of a Disciple: and, Christ and his crosse are insepara- ble.

For first, the word is passed, *All that will live godly in Jesus Christ, must suffer persecution*; and if eve- ry one, none certainly is excep- ted, 2 *Tim. 3. 12. Act. 14. 22. Heb.*

12. 6.

12.6. *Rev. 3. 19.* And, what be-
fals the whole, the parts cannot
avoid: *Isa. 54. 11.* he saith of the
whole Church, *O thou that art*
tossed with tempests, &c.

Secondly, there must be a con-
formity between Christ and the
Christian, as between the head
and the member. But it behoved
Christ first to suffer, and then to
enter into his glory: and our te-
nure is the same, the Disciple is
not above his Master; if they call
him Beelzebub, what shall wee
be called? if they did so to the
green tree, they will never spare
the dry; if all his innocency and
wisedome could not fence him,
no more will ours fence us: if
they persecuted mee, they will
persecute you also.

Thirdly, if wee consider the
causes of the crosse, this truth
will be better cleared. One, the
rage of Sathan against Christ and
his truth, who incessantly temp-
D 3 teth,

2.

*Dei filius
sustinuit ig-
nominiam
crucis: &
tu beator pu-
tas, qui sa-
licitate plenus
seculi & de-
licis per-
fringitur?*
Hieron.

3.

Two cau-
ses of the
crosse ne-
ver wan-
ting.

2.

teth, buffeteth, and terrefieth the godly. Whom he cannot hinder of salvation, he will of comfort, so much as he can. If there can be hope, that hee will cease to bee malicious, so may there be of the ceasing of our vexations. The other, the wicked of the world, carried by the spirit that rules in the world, will see the godly shall want no exercise: For no Christian, as a Christian, can please the wicked world. No communion can be expected between light and darknesse: Nay, there cannot but bee separation, fight, and persecution. *Ye shall be hated of all men for my Names sake, Mat. 10. 22. And, Prov. 29. 27. The just is an abomination to the wicked.* Hence are they proclaimed enemies, as traitors, hereticks, and the off-scouring of the world; even as Christ on the crosse was accounted the most flagitious fellow of all other, and farre

farre worse than Barrabas : Yea, he was thought so unmeet to live in Jerusalem, that hee was thought unworthy to dye in Jerusalem, but must bee carried without the gate. Hence also is all that cart-load of reproaches and invectives, yea bonds and banishment, stripes and contempts, fire and sword, and all the most exquisite torments, which rage is witty to devise against the innocent lambes and sheep of Christ.

Fourthly, the crosse is necessary, both in regard of the godly, and of the wicked.

1. To the godly, afflictions are often as necessary as meat and drink. For prosperity is as a dead sea, and *ease slayeth the foolish*, Pro. 1.32. Standing waters contract mud, and breed vermine. A still body fills with bad humours. Fallow and unstirred grounds are fruitfull in weeds. And therefore

D 4

God

4.

*Sicut cibum
adharet va-
si in quo co-
quatur, nisi
amoveatur,
ac perdis fa-
porem debi-
tum, debi-
tumq; colo-
rem: sic car-
nominis ad-*

heret isti
mundo, nisi
amoveatur
per tribula-
tiones. De
contempl.
ver. pas. 5.3.

Mat. 3.12.
Triticum
percutsum
de palia sua
exilis foras,
Eccl. Chrys.
ibid.

God in great wisdom by tryals shakes them out of security, and makes them more watchfull of themselves, more fit to do good and to comfort others. Scowring makes metals brighter, and more usefull.

2. In regard of the wicked the crosse is necessary, that it may be as a *fanne* and plain distinction between the godly & them. The working Oxe is continually bound; but those that are reserved for the slaughter have scope in fat pastures: So this difference the Lord appointed, when hee made the way narrow, and the gate strait that leads to life, and few to find it.

5.

Another reason why the Lord hath yoked the Christian to the crosse, is, because he will thence fetch a strong argument to confound Sathan, who will be ready to alledge against the Christian as against Job, that he *serveth not*

Job 1.9.

God

God for nought. But he will have it appeare, that his servants love Christ and Religion for it selfe, not for ease, wealth, or any outward respect. And, greater or more sincere love cannot be testified, than by suffering for him.

Of all this it followes, that the crosse is no signe God hates a man, but rather is a signe of his love, and a prooffe of our legitimation: for, *if you be without correction, whereof all (sonnes) are partakers, yee are bastards, and not sonnes, Hebr. 12.8.* Neither our selves nor others may give false witnessse of us for our sufferings: but still say as Job in the midst of his abasement, *God forbid that ever I should take away mine innocency from my selfe: untill I dye, I will keep my righteousness, Job 27.5.* And when we have Satan assailing us, and his instruments aggravating Gods hand against us, our owne hand had not need

use 1.

The crosse
no signe of
Gods ha-
tred.

be on our selves too : but now we must stand to our selves, and gather conclusions for our selves; and see love in stripes, and a fatherly affection lurking even in sharpe correction.

use 2.
Think not
to get into
heaven
without
crosses,

Againe, let no man thinke hee can get to heaven so easily, but hee shall well know how hee comes there. All the way is thick strawed with crosses, and there is no shunning of them. For, seeké to shift them by evill means, or laying downe duty, thou hast slipped out of the way to heaven, and Christ is not before thee, who himself got not the crown, but by the crosse. How vaine is it then to expect a paradise of delight, in the time of our prison or pilgrimage ? &c.

use 3.
Still expect
the
crosse,
when it
will come.

3. If the crosse bee the badge of every Disciple, let us bee wise to expect the crosse aforehand. The Church is compared to a *campe* : look not to be in a *campe* without

without warre and blowes, and the ordinary hazzards of it. To a *ship*, and *Noahs Arke*: thou canst not be in a ship, nor in the Arke without a world of waters, waves, windes, and dangers. To the Lords *corne* standing in the *field*: think not then to escape the sickle, floore, flaile, millstone, oven, and such like. To the Lords *Vineyard*: let never a cluster look to escape the presse. To Christs *fold*: and not one of the flocke but must looke for shearing and shambles. To the Lords *building*: and every living stone laid in this house must bee hewen and squared; the axe or hammer must fit them. Never is the Paschall Lambe eaten, but with fowre herbes; and, Christ and his crosse are never separated.

4. Is our suffering a part of Christs crosse? here then is exceeding comfort to the Saints in their suffering: three waies,

1. In

use 4.
Comfort
under the
crosse,
threefold.

1.

1. In that we have such a partner, *Heb. 12. 2. Rev. 1. 9.* It will bee a singular encouragement, when we conceive our selves but as Simons, helping Christ to beare his crosse. If Christ were on earth, and wee saw him fainting under a burden, hee would think himselfe happy that might lend him an hand to ease him. We are indeed like Simon, who willingly beare not, but must bee *compelled* to beare his crosse: For violence must bee offered to nature, and the flesh will bee resisting the spirit. Peter, when hee was an old Disciple, must bee girded and led *whither he would not,* *John 21. 18.*

Mat. 27. 32

2.

2. In that wee have Christ himselfe at the other end of the crosse, helping and supporting us. He is of power to carry the hea-vie end, and beare off the weight from us. Hee hath promised his presence, and cannot be absent; but

as our Head, condoleth and compassionateth our grieve.

3. In that wee have all the Saints our companions, even the whole Church, either going before us, or with us, or coming after us in this way. How can we sinke, having so many shoulders under our burden? or how can we miscarry in a way beaten by the feet of all the Prophets, Apostles, and faithfull Pastors and Believers in the world? Discourage not thy selfe: say not, never any suffered such hard things as I doe; thy sufferings are no other, than such as befall *the rest of the brethren*. So of the former point.

3.

1 Pet. 5. 9.

2. Christians must not onely beare the crosse, but *take up* the crosse: For it is not the taking, or bearing, but the taking up of the crosse that is here a note of a Disciple. The worst and wickedest have often as many miseries

Distr. 2.
Every Christian must take up his crosse.

ries as others, but cannot take them up, and christianly carry them. And indeed the nature of man is unwilling, and prone to impatience, grudging, and complaints of suffering the least trouble, and cannot easily take up any: And in taking up a crosse is more difficulty, than all the strength that is in nature can conquer.

Quest. Why? what is required in taking up the crosse?

Ans. Five things.

Five
things re-
quired
thereunto.

1.

1. A continuall expectation and a standing unfearfully in the station wherein God hath set us, with a strong resolution not to be discouraged therefore, though crosses come never so thicke. Expected evils smart lesse. Job waited for changes, and evils expected came upon him; and how stoutly were they borne?

Job 14. 14.
& 3. 25.

2.

2. A contentednesse to abide under a great burden, which is
unavoidable,

Impatience, the word for patience : as a man stands under the burden he hath taken up. Hereto unmortified flesh is very impatient ; but where faith is , there is not haste-making, *Iſa. 28. 16.*

3. Love of G O D still , notwithstanding the crosse : as an ingenuous childe loves his father, even when hee correcteth him ; and this keeps him from murmuring and discontent, and frames him to stoupe under his fathers smiting hand contentedly. That is true love , which I shew to him that deales hardly with me.

4. Humility and silence ; not disputing the matter with God, much lesse *charging him foolishly* ; but as David, *Pſal. 39. 9. I held my tongue, and ſaid nothing, becauſe thou, O Lord, diddeſt it.*

5. Joy and rejoycing , not in the ſmart of the crosse, but in waiting the ſweet fruit of it : *Acts 5. 41. the Diſciples rejoyced, that*

3.

4.

Job 1. 22.

5.

that they were counted worthy to suffer for the Name of Christ. So in *Luke* 6. 23. and *Jam.* 1. 2.

A difficult thing to corrupt nature: Yet the Scripture presseth it upon us with strong reasons: as,

Reason 1.

1. No crosse is laid upon us, but by the will and appointment of God: nothing falls out, but by his speciall providence; *not a Sparrow can fall to the ground, not an haire of the head, and much lesse the head it selfe.*

Mat. 10.
29-30.

Act. 4. 27.

As our Lord Christ himselfe had not the crosse laid on him, but by the determinate counsell of God, *Act.* 2. 23. Herod, Pilate, the Gentiles, and the people of Israel did nothing against him, but what the hand of God and his determinate counsell appointed to be done: So is it in the members, no crosse is laid on them but by Gods determination. And as Christ told Pilate, *Thou couldest have*

Joh. 19. 11.

have no power over me, if it were not given thee of the Father; so may the members say to their persecutors. And therefore those that are to suffer according to the will of God, must submit to his will, and commit themselves in well-doing to his revealed will: for, shall not both the head and member drinke of the cup which the Father hath given?

1 Pet. 4. 19.

2. We must therefore take up the crosse, because this is the time and place of taking it up: *John 16. 33. In the world yee shall have tribulation.* God hath ordained this world to bee a dripping and watery seed time; and hee must be content to *sowe in teares,* that would reape in joy: and God can wipe away no teares hereafter, but such as are shed here. The world to Christians is Gods furnace and fining pot, to purifie his gold, whereof hee will frame his golden vessels: and while wee are

2.

Psa. 126. 5.

are earthly vessels, hee will by crosses scowre us from the rust and filth of sin, that stickes so fast to our natures.

3.
This duty
makes us
conforma-
ble to
Christ:

Heb. 12. 3.

3. Wee must willingly take them up, to shew our selves both *conformable* to Christ, and *serviceable*.

Christ willingly tooke up his crosse for us, and endured wounds, scarres and markes in his body for us: And so wee must for him willingly beare his markes and scarres in our body, and *fulfill the rest of the afflictions of Christ in our flesh*, Col. 1. 24. and this made the Apostle *rejoyce* in his sufferings, and *glory in his persecution for Christ*, Gal. 6. 17. *I beare in my body the markes of the Lord Jesu*. And indeed it is the glory of a Christian souldier to shew the markes and scarres of his fortitude and valour in a good cause, in his Princes quarrell, and for the honour of his Country. See
Luke

—*navis
sua vulnera
miles.*

Luke 14.26 and 1 Tim. 2.81.

Againe, to shew our service and love to him. Hee *became a servant*, and was *obedient to the death*, and took up his crosse to endure a meritorious suffering, the price of our redemption. We cannot so suffer for him, but must in way of thankfulnes endure the service of suffering, and not love our lives to the death for him: *Acts 20.24. My life is not deare to me, so that I may fulfill my course with joy.* And wherein can a man more clearly expresse himselfe a servant of Christ, than by suffering for righteousness sake, and by maintaining his Lords honour and just quarrell to the death? *2 Tim. 2.3. Suffer affliction as a good souldier of Iesus Christ.*

4. We may chearfully take up the crosse, because wee know it shall not overburden us: for it is Christs crosse, and he puts under his shoulder, and beares the weight

And serviceable.
Phil. 2.7.8.

Nun 37 dy
200 1200 10
1000000
1000000
Ignatius
Ephes.

4. No fear of being overburdened by the crosse.

Heb. 1. 17.

2.

weight-from us, and supplies strength to us, to carry the light end of it: for he did suffer, to succour them that suffer. Beside, we know that no afflictions can separate us from the love of God in Christ, Rom. 8. ult. When Christ was on the crosse, our sins separated between God and his sense,

Mat. 27. 46.

3.

and made him cry out, *My God, my God, why hast thou forsaken me?* But his promise hath tyed his aide and presence to us in fixe troubles, and in seven, in passing through fire and water, &c. Again, wee know the sting is taken out of our crosse, by Christ taking it on him: and therefore we may cheerfully take it up, as Moses tooke the Serpent by the taile, and it was turned into a rod in his hand, and threatens only a loving correction.

5.

5. We must willingly take up the crosse, because of the present blessed use, & future issue of it.

For

For the present: It is of use for the tryall of our faith, much more precious than gold: 1 Pet. 1.7. for the exercise of our patience, Jam. 1.2. and manifestation of all graces. Perfumes smell sweetest, when beaten in a mortar. Starres shine brightest in the darkest night; so the graces of the Saints disapppeare often in the noon-day & sun-shine of prosperity, & are most shining in the darke night of affliction.

For the future issue: These temporary & short afflictions cause an excellent and eternall weight of glory, 2 Cor. 4.17. This was Jobs argument, not to refuse the Lords chastening: for, *Blessed is the man whom God correcteth*, Job 5.17. This was Moses his argument, to chuse the crosse and afflictions: Heb. 11.25. for, *Hee had respect to the recompence of reward*. What if the way be rough & asperous, & as a fowle lane? yet it leads to
heaven.

Present use
& future issue of the
crosse, good.

1.

2.

Gods path is
to wisdom,
and it is the
way to Ignat.
ad Polycar.

*Noli atten-
dere quā
iurata sis,
sed quō ven-
iurata. Aug.
in Psal. 36.*

use.

Be ready
to take up
the crosse
daily.

Meanes 1.

heaven, and brings into a glorious mansion. Care not then so much what way thou goest, as whither it leads. A fairer way were more pleasant, but perhaps not so safe. Elias is not affraid (nor hurt) to be carried in a fiery chariot to his rest and glory. And glad may we be, if by the dounge-gate, or any posterne gate wee may get within the heavenly Jerusalem.

Thus seeing both the necessity, difficulty, and utility of this precept of Christ, and seeing it may be and must bee attained of every Disciple, let us frame to the obedience of it, and get neere us such helps as may hold us in a fitnessse and preparednesse to take up our crosse daily.

Quest. What are they?

Ans w 1. Before crosses come, make account of them, and store thy selfe with patience, even for the sharpest, and for one after another, not prescribing the time

or

or measure; but account him a slight servant, that gives up his worke, and makes holy-day at his pleasure. This wisdom we may learne from the wise Pilot, who in a calme looks for a storm; so must wee in our peace for a storm of adversity: And the wise souldier will keep sentinell in time of truce and peace.

2. When they doe come and smart, wee must not be *senslesse* of sorrow, nor yet *overwhelmed*, but labour to overcome the sense of flesh by the power of the spirit: For which end religion looketh not on the crosse, as it is in it own nature, a fruit of sin, or as a scourge in the hand of an offended father; but as it is over-ruled by Gods providence, & altered by Christ. Religion looketh not so much *on* the crosse, as *beyond* it, and on the happy fruits and issue of it: As a woman in sorrow of travell gets over it in hope of a birth: Or as a stout

2.

*Anima qui-
or esto, &
ad maiorem
sustinentiam
accingere.—
De imitat.
Chr. l. 3. c. 57*

stout souldier, who fixeth his thoughts on the hope of victory and glory; and forgets, and feels not for the present the griefe of his wounds: so should the Christian souldier.

And indeed, if the husbandman endures so much losse and misery, in hope of an harvest, whereof he may faile by many accidents; with what patience and resolution should wee endure paines and sorrowes, and digest all difficulties for Christ and his truth, and for such riches and durable substance, as are not subject to losse or end?

3.

3. Get *sound judgement*, to esteeme aright of the crosse. Moses therefore chose to suffer with Gods people, because he *esteemed the rebukes of Christ greater riches, than the treasures of Egypt.* The Apostles more gloried in chaines for the Gospel, than if they had beene chaines of gold.

What

Heb. 11. 26
So Ignatius.
ἐν δυνάμει
ἐκείνῃ, τῇ
ἐντολῇ καὶ
μαρτυρίᾳ
ἐπὶ τῇ
ἐκείνῃ.

What an honourable thing to have Christ a companion in our suffering? or that the Lord should honour himselfe by us? that hee should advance his owne wisdom, power, and goodnes in the constancy of his servants? that hee should spread and seale the truth of the Gospel by their bloud? that their bloud should be the seed and watering of the Church? and that by suffering they should conquer as their Head did, and helpe to batter downe the Kingdome of the Diuell? Finally, what a comfortable thing is it, to beare Christs crosse? the wisdom of God will let us see to what it is that God now calleth; namely, to such sufferings as have hope, patience, and light in them, that we may never suffer those that are hopelesse and desperate.

4. Be much & often in the use of the *Word and Prayer.*

E

First,

4.

Word
helps us to
beare the
crosse, how.

Isa. 12. 3.

Psa. 119. 91

And pray-
er.

First, heare & reade the Scriptures diligently; for whatsoever is there written, is, *that wee may have patience and hope, Rom. 15. 4.* These are the *Wells of consolation*, that informe of all things, the author, matter, end, and use of the crosse, and of the comfortable manner of bearing it. These are as the strong Tower of David, & minister much strength and reviving to the weak & languishing spirit of man: as David confesseth, *Had it not been for thy Word, I had perished in my trouble.*

Secondly, be frequent in Prayer, both before the crosse and under it: for it is a gift of God, that we are able to suffer as well as beleeve, *Phil. 1. 29.* and chap. 4. 13. *I can doe all things through Christ that strengthens mee.* And the way to get this strength from Christ is fervent prayer: *Coloss. 1. 11.* the Apostle prayes, that they might be *strengthened with all*

all might according to his glorious power, unto all patience and long-suffering with joyfulness.

[And follow me.]

This is the third duty of every one that meanes to bee Christs Disciple; namely, the holy imitation of Christ: where are to bee considered,

1. The *matter* wherein wee must follow him.

2. The *manner* of following him.

3. The *reasons* why.

In two things we must follow

Christ: { His holy doctrine.
 { His holy example.

1. His doctrine was as the sun-shining from heaven, by direction whereof hee leads us in pathes of righteousness. It is the Starre that leads wise men after Christ. It is the pillar of the cloud and fire, to guide the Israel

E 2

of

The third duty and note of a disciple.

Three things in it.

1. Follow Christ in his holy doctrine:

of God by day and night in all their journies. If this pillar move not, wee must not move. Christ must be before us in every thing; in necessary things by precept, in indifferent by rule, speciall or generall.

And life.
1 Joh. 2. 6.

2. Follow him in his holy life: *walking as he walked*, and making his life an example and copy to imitate, so far as hee propounded himselfe a rule of imitation: because some kindes of actions of Christ were not imitable; as,

In what
we may
not, or
cannor fol-
low him.

1.

First, those that he did *as God*; namely, his miraculous workes; these are not exemplary: for, 1. they are impossible to any creature, but God alone: 2. by these he was separated as the Sonne of God from all the sonnes of men; for hee effected them all by his owne power, as no Saints did: 3. we have no commandement to follow him in these.

2.

Secondly, some workes he did

as *Mediatour* between God and us: as suffering for the sinnes of the Elect, satisfying Gods justice, justifying the sinner in the sight of God. And these are too high workes for men or Angels. And if Papists will needes merit salvation, or satisfy Gods justice, they must needes be Mediatours, meriting persons, even gods as well as men.

But the things wherein wee must follow Christ, are such as whereof himselfe said, *I have given you example*, that as I have done, ye may do also: as,

Joh. 13. 15.

1. In expression of his piety to God.

2. Of his *charity* to men.

His piety shined forth as the brightnesse of the Sunne many wayes; we will instance in five.

Five expressions of his piety to be followed.

1. In that he never sought his owne praise and glory, but the glory and praise of God that sent him, *John 7. 18. and 17. 4. Fa-*

1.

ther, I have glorified thee in earth.
So every Christian must doe all things, even the least, for the glory of God, 1 Cor. 16. 31. not hunting after praise of men, nor enduring that the glory of GOD should bee turned into shame by sinfull men.

2.

2. In that hee contemned his owne will for his Fathers, to drinke even the dregges of the bitter cup of death: *Not my will, but thy will bee done, Mat. 26. 39.* He would lose his life, before he would lose his obedience. In no temptation would hee start aside from his Fathers wil. Oh how happily might we passe our dayes, if wee would give up our wils to Gods, according to our daily prayer, that there might bee but one will between God and us, *Thy will be done!*

3.

3. In daily and frequent prayer to his Father: early in the morning, late at night, long time together,

together, sometime *whole nights*, *Marke 1.35. and Luke 5.16.* Hee kept himselfe apart *in the wilderness*, and prayed. Nothing he undertook without prayer: at the calling of his Disciples, at the entrance into his passion, and upon the crosse, Father, into thy hands I commend my spirit, &c. Here should every Christian tread in his steps, upon every occasion sending up prayers, before any businesse of the calling, generall or speciall, and sanctifying every thing *by the Word and Prayer.* Christ could not pollute any thing, and yet did thus: A good motive to thee for performing this duty.

4. Infervent zeale to his Fathers house, which even *consumed him.* Hee was daily in the Temple, reading, praying, preaching, conferring, confirming, reforming. If hee withdrew from his Parents who had lost him,

E 4

there

Moses ad bella non vadit, sed orat, et tum vincit Israel, &c. Hier. in Levit.

1 Tim. 4.

4-5.

4.

John 1.17.

there you might finde him. Herein should Christians imitate his piety, in a burning zeale to Gods glory. How zealous was Phinehas for God! How was Pauls spirit troubled within him! *Acts 17. 16.* *ἡμῶν ὡς*, the word signifies he was almost besides himselfe, to see the Idolatry of the Athenians.

Alas, where is our zeale? wee are generally key-cold, as *Gallio* was, in Gods causes. Christ his zeale was inflamed for the reformation of his Fathers house; but much of our zeale is against zeale and reformation. And such was his zeale, that whatsoever hee saw, it affected him deeply, either with griefe, if evill; or joy, if well done; or pity and compassion in the misery of others. Wherever hee was, he was well-doing: in the City and publike places hee was teaching and instructing;

*Act. 18.
14. 15.
Ut num-
quemque
Christianum
zelus domus
Dei com-
dat, v. c. vi-
des fratrem
cucine ad
theatrum:
prohibe, mo-
ne, contrista-
re, si zelus
domus Dei
comediste.
Ec. Aug. in
Job. trac. 10*

structing; in solitary & desolate places hee was praying, meditating, preparing himselfe, or enduring temptation: in porches and high-ways he was curing, healing, helping: *He went about doing good, Acts 10. 38.* Our zeale also to Gods glory should move us to watch, and take all occasions of doing good, of promoting Gods glory, furthering mans good, and fitting our owne reckoning.

5. In his faith and confidence: His whole life was an obedience of faith; his death likewise an obedience of faith. In that dreadful desertion of his Father, that we had deserved, he cryed, *My God, my God*: hee could trust in his Father, killing him. Herein a rare patterne of imitation, in all deeps by faith to give the Lord the honour of salvation, and leane upon his love and promise. Thus of the *piety* of our Lord.

His *charity* and love of man

E 5

shined

Four ex-
pressions
of his cha-
rity.

I.

shined likewise many wayes.

I. In his humility, meeknesse, patience, and gentlenesse beyond all example. For first, being in the forme of God, and equall to his Father, yet he came to serve, and not to be served. So lowly, that he disdained not to wash his Disciples feet, even Judasses, *John 13.* and hee will have every one look on this glasse: *If I have washed your feet, you must wash one anothers feet*, that is, stoupe to the lowest services one of another: and, *Learne of me: for I am lowly and meeke, Mat. 11. 29. and Phil. 2. 5. Let the same minde be in you, which was also in Christ Jesus.* But alas! we strive to go one before another in pride, and taking honour, because the minde of Christ is not in us. Secondly, so patient was hee, that when hee could have revenged his enemies, who came to apprehend him, hee stricke them all to the ground

John 18. 6.

ground with a word, but let them rise againe. Hee hurt none of them, but cured Malchus his eare whom Peter had hurt. Hee delivered himselfe into their hands. He blessed them that cursed him, and prayed on the crosse for his tormentors. All to teach Christians, to moderate their anger, to suffer wrong, to offer none, to return good for evill, blessing for cursing, as being heires of blessing, 1 Pet. 3. 18.

2. In his beneficence & goodness to every one: Hee healed all diseases, dispossessed Divels, raised the dead, gave to his enemies food to eat, health to their bodies, salvation to their soules. So must every Christian do good to all, especially to the household of faith, Gal. 6. 10. yea, doe good to enemies and ill deserving, thus either winning them, or heaping coales on their heads.

3. In that hee was an admirable

2.

3.

Rom. 13. 7.

1 Sam. 12. 3

ble patterne of civill righteoufnes, in word and deed. Never was guile found in his lips or hands ; no nor ever in the thoughts or desires of his heart did hee detaine any mans right, but gave every man his due, and taught others so to do: To his Parents obedience: to the Magistrate subjection: to Cæsar hee payd tribute for himselfe and his. Hee never impaired the estate or good name of any man. Thus mu't Chrillians *give to every one his owne*, in word and deed, honour to whom honour, tribute to whom tribute pertaineth; and dispensing to every one all offices of justice and love: Labouring to live, though not without sin, yet without just blame; out of the testimony of a good conscience able to challenge the Adversary, which of you can accuse mee, though I can easily accuse my selfe? but *whose Oxe or Ass have I taken,*

I taken, that I may recompence him?

4. In that hee never transgressed the rule of love, but left a transcendent patterne of it, in laying down his life for his enemies. Never was there such a copy. And this for our imitation, who must *walke in love as hee loved us, Ephes. 5. 2. and 1 John 3. 16. If he layd downe his life for us, we ought also one for another.*

Quest. Doth Christs example bind us to dye for our brethren?

Answ. Yes: not onely that Scripture proveth it, but the example of Moses, *Exod. 32. 32.* and Paul, *Rom. 9. 3.* and chapt. 16. 4. Priscilla and Aquila *laid downe their neckes* for Pauls life.

The reason is this: The member of the naturall body will save a fellow-member with the losse of it selfe; as the hand will save the head, though it bee stricken off for it. So in the mysticall body,

4.

*Paulus pro
charitate
Christi no-
luit habere
Christum.
Hieron.*

body, the Church.

1 COR. 13. 5

ἀλλ' ὡς ἡ
ἑαυτὴν ἑαυτὴν

The rules these: 1. Christians must ayme at such sincerity in love, as to bee willing to give their lives, 1. for God, 2. for his image, and stand in a readinesse to undergoe any danger for GOD and his image sake: for, *love seeks not her owne.* 2. Wee must intend the salvation of our brethren before our owne lives; for their soules are better than our lives: so did Christ, and so did the Apostle Paul, 2 Cor. 12. 15. *I would most gladly bee bestowed for your soules.* 3. Not rashly, and without calling; for, Christ died not for us, till he was called to it. Which when we have, we must part with our lives, even for their bodies, much more for their soules.

Thus of the *matter*, wherein we must follow Christ.

II.

Next of the *manner* of following him.

Object.

Object. How can wee follow Christ, seeing he is in heaven, and we on earth?

Ans. Not having his bodily presence on earth, wee cannot make any pilgrimage to follow him with the feet of our body : but,

1. Wee must follow him *in faith* ; move after him with the feet of faith : which to do, know that faith hath a threefold worke in this businesse.

First, it causeth us to know & acknowledge our Captaine, and the way wherein hee is gone before us : for it tels the Christian, that he being now set into Christ, and become a member of him ; If hee now live, hee must live unto him : If he dye, he must dye unto him ; he is not his owne, but at his Lords command wholly, and must follow him close in the meanes of his presence, especially in *searching the Scriptures, which*
testifie

How
Christ can
& must be
followed.

1. By faith,
a threefold
act of it.

1.

resistie of him, *John 5.39.* as also in listening to the inward teaching and guidance of the Spirit; & taking the benefit of his own experience by the change and fruits in himselfe, since hee had Christ afore him.

2.

Secondly, faith will hold us in our way, and keep our leader in sight. It will not bee led by the opinions of men, or customes of the world, but by the commandement and will of the Captain. It will not looke a squint to approve it selfe to Christ and the world too; but it knits the heart undivided to Christ alone, as an only perfect Saviour and Pattern. Yea, because he now liveth, and moveth, & hath being in Christ, he can no more be without him, than a member without the head, and, as a member followes him through fire and water, perils and torments, most earnestly and cheerfully.

Thirdly,

Thirdly, faith causeth a man, whensoever he is *slipt* out of his way, to return back by a new act of repentance: as when Christ looked backe upon Peter, & excited his faith, he wept bitterly: & faith the Church, *Cant. 3. 3. Saw ye not him whom my soule loveth?* And thus faith is crowned with perseverance. This of the first way to follow Christ.

2, We must follow him in *love* & ardent affection, by which faith alwaies *worketh*. No other thing must constraîne us, but love: as a wife out of love follows her dear husband. And this wil be stronger than death: nothing can separate us, neither height, nor depth, nor sword, nor death, nor a sea of the waters of affliction can drown it. Yea, zeale & fervency of spirit is required to exclude hypocrisie & lukewarmnes: for dissemblers and halters can never follow Christ in the rugged waies wherin he goeth before us.

3. We

3.

1. By love
1 Cor. 5.
14.
Gal. 5. 6.

3. In sincerity.
What it
doth in
this thing.

1.

3. Wee must follow him *sincerely*; for love of himselfe, not for selfe-love: for selfe-deniall must goe before the imitation of Christ. This will make us follow him into Jerusalem, and out of Jerusalem, unto the Consistory, unto the Crosse; as well when they cry, *Crucifie him*, as when they cry, *Hosanna*. And not as many, who follow the times, and not Christ.

2.

It will make us follow him *for right ends*; not for loaves or perishing bread, as the Jewes: not for curiosity, as Herod, to see a miracle: nor as Peter, to gaze and get newes in the high Priests hall; but as the Disciples, *John 6.68. Master, thou hast the words of eternall life, and whither shall we goe?*

3.

It will make us follow him *wholly, not lamely*, as on one legge, as such who profess his doctrine, but deny his life, live carnally, covetously,

covetously, uncharitably; all this religion is naught and vaine, and opens the mouth of Adversaries, to say from the loose lives of Professors, that our religion is an enemy to good works.

Where did Christ teach thee, that professest to follow him, to sweare, to lye, to deceive, to profane the Sabbath, to raise slander, to revenge, to spend thy time in gaming, idlenesse, or the like? where learnest thou this of Christ?

4. We must follow him *constantly*, without wavering or desisting; not for a brunt or a start, not as the young man that came hastily, but departed heavily: He loves no lookers back. Know that Christ is best at last: and, though thou mayest bee sometimes weary, yet Christ will refresh thee, and lead thee to rest.

4. With constancy.

This is the *manner* of following him.

Now

III.
Motives
thus to fol-
low Christ.

1.

*Christiani
nomen ille
frustra sump-
tit, qui
Christum
minime imi-
tatur. Quid
enim tibi
prodest vo-
cari quod
non es, &
nomen usur-
pare alie-
num? &c.
Aug. de vita
Christiana.*

Now let us see the *reasons* or *motives* thereunto.

1. One is the equity of the precept: We are sheep, he is the great Shepherd of the flock, and all the *sheep must follow* this Shepherd, *John 10.27.* The hundred forty and foure thousand *follow the Lambe* wheresoever hee goeth, *Rev. 14.6.* that is, the multitude of the faithfull follow Christ their Captaine, and obey him in all things. Besides, we are Christians, our very name perswades us how equall it is to follow him, else deny our name if we deny this duty. Again, the equity appeares, because here is nothing required or requested of us, but our Master hath done it before us, and commended it to us by his owne example: Our Joshua saith to us his souldiers, What you see mee doe, that doe you; and shall a common souldier recoil or start back from that he

he seeth his Captaine doe before him? If we see our Generall deny himselfe, take up his crosse, obey his Father, love his brethren, is it not equall that wee doe the like? shall Christians live like Jewes, Heathens, Worldlings?

2. Great is the danger of not following Christ our guide:

First, if we look at our selves. Wee would faine be leaders and devisers, which Christ knew wel enough: and, as we easily stray of our selves, so wee are easily misled, either by our owne lusts, or by other perillous guides: Sometimes one; as the people, who *in simplicity* followed Absalom, *not knowing* whereabout hee went, 2 Sam. 15. 11. thus sometime we follow some wicked counseller, as a drove follow the Butcher in stead of the Shepherd. And sometimes many: how easily follow we a multitude unto evill? and therefore have great need of this

2.

Danger of
not following
Christ as a
guide.

I.

2.
Justice of
God a-
gainst
such.

this precept of Christ, both for prevention and direction.

Secondly, if wee looke at the justice of God, who gives over men to follow dangerous guides, when they refuse Christ by his Word and Spirit to lead them: See it in a number of instances.

How many are given up, as the Heathens were, *to their own hearts lusts*, Rom. 1. 26. that it were better they were given up to the Divell to buffet, or any tyrant to torment, than delivered to fall by their owne hand; and all because they will not have Christ to lead them, nor will follow him! Nay, seeing the Divell ruleth in lusts, to be given up unto lusts, is, to be left into the hands of the Divell, the Prince of the ayre, to bee ruled at his will: And how just is it, that a sheep that will not follow the Shepheard; should follow the Butcher? How many others who will
not

not follow Christ in the Word,
are given up to follow the world,
and the course of the world?
Some follow their covetousnesse,
as *Jer. 8. 10.* every one from the
greatest to the least: tormenting
themselves and the world in it;
give no rest to it or themselves,
allow neither G O D nor them-
selves any rest on the Sabbath, &c.
Others walke *after the course of
the world, Ephes. 2. 2.* and fashion
themselves unto it, contrary to
Rom. 12. 2. as appeares in many,
who have sold themselves over
to voluptuousnes, delicacy, pride
in apparrel, tiring out all the tires
and fashions of all countries. O-
thers spend their time in idle-
nesse, or gaming, or sports, and
other calling have they none. But
all the world knowes, Christs
life was humble, painfull, sober,
heavenly, holy, fruitfull, and
cleane contrary to these who re-
ceive onely a name of Christ, but
follow

follow the world, a sworne enemy to Chri^t.

Numbers are given up to follow evill company, & evill counsell, because they despise Christs counsell. Hee that refuseth the counsell of wisdom, it is just that folly should lead him : See *Prov.* 1. 30. 31. Some follow idle fellows (*Prov.* 12. 11.) because they are destitute of understanding. Some, drunken company, to whom the *woe* is directed, *Isa.* 5. 11. Some, whorish company, as the Prodigall, who rejecting good counsell, spent himselfe, and came home by weeping-crosse.

Thus dangerously are men given over to perillous guides, who will not have Christ to guide them. And this is the second motive.

3. Argue from the safery of following Christ our guide : for,

First, he propounds us no crooked patterne nor false rule to follow :

3.
Great safery
in following
Christ.

1.

low; but himselfe a perfect and expresse *idea* and patterne of all grace and vertue, and an unfailing patterne, unening, inflexible.

Object. But must wee not imitate the Saints?

Answer. Yes, so farre as they follow Christ, 1 Cor. 11. 1. an Apostle himselfe must be followed no further.

Secondly, he leads us not into crooked or by-paths, but into the *paths of righteousness*, *Psal.* 23. 3. pointing us out our way by his holy doctrine, guiding us in it by the example of his holy life, comforting us in our wearinesse, supplying us in this way with bread of life, opening to us in this way the fountain of living waters; revives us with new strength, guides us out of by-paths, and so carries us in the strict, but strait way to the happy end of our journey.

2.

Thirdly, hee leades us not in
F darke

3.

darke and desolate waies; but himselfe, being *the light of the world*, (*John 12. 35.*) while wee follow him, wee cannot walke in darknes, & having light to discover the dangers in the way, wee walk safely. How safe was Israel under the pillar in the wilderness? so safe are we under the conduct of this pillar. How safe were they from enemies under the guidance of Joshua, leading them to Canaan? but a greater than Joshua is here: *Josh. 1. 5.* *A man shall not bee able to withstand thee all thy dayes*: nor man, nor Divell shal make us fall short of the heavenly Canaan. Follow Christ, thou followest the Angel, as Lot out of Sodome. Follow this Joshua, and thou followest him to Canaan, to thy country, to bee ever where hee is, who is both the guide and the end of the way.

4.

Lastly, consider, if Christ had only

only given us a precept, wee were bound to obey; but adding his example, we shall be answerable for neglect of his holy example, as for his holy doctrine. We never want good example, in the midst of many bad examples, of Rulers, Preachers, and private men: Christ hath said, *Follow mee.* And, thou hast not done thy duty, to see him go before thee in holy example, but in following him; nor to admire a good example as many do, but imitate none.

Verse 25.

For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall find it.

Our Lord having informed his Disciples in these difficult principles, doth now *confirm* them, and addeth strong arguments to enforce them: three,

The first in the words, drawne from the *danger of failing* in the

F 2 duties:

*Si precipi-
entem sequi
non potes,
sequere an-
tecedentem.
Sublata est
hoc modo
omnis ex-
cusatio, &c.
Lact. l. 4.
c. 24.*

Confirma-
tion of the
former do-
ctrine by
three argu-
ments.

1.

duties: The failing in them brings the certaine losse of ones life; which is amplified by the contrary: But if any will rather lose his life than his obedience, he shall certainly gaine and save it.

2.

The second reason is drawne from the *unprofitablenesse* of winning the world with the losse of the soule, which losse can never be repaired or made up, *Ver. 26.*

3.

The third is drawn from the consideration of the *last judgement*, in which they shall find the accomplishment of this whole doctrine: for the Son of man shall come in the glory of his Father, &c. *Ver. 27.*

Danger of
failing in
those du-
ties.

This first is very forcible and pressing: for it is a matter of life & death; as Moses to his people, so I propound life and death this day unto you, chuse life, do good, deny your selves, take up your crosse, and follow me.

Expositi-
on.

Whoever shall save his life } the
word

word ~~life~~ properly signifies the *soule*, which by a Metonymie is put for the *life* or the person himself, because the soule is the cause of life: & *Anima cuiusq; est quisq;* the soul of a man is properly himself: the saving of the soul is likewise the saving of ones self; charity to the soule is the chiefest.

To *save the life* is taken sometime in good sense, as to preserve it from famine by food, from sickness by physick, from danger by flight; as Jacob from Esau, David from Saul, Christ from the people that would have throwne him down the hill: but this is not here meant. Sometime in the evill sense: that is, to save & preserve the life by evill means; as Saul by sorcery, David by dissembling, Peter by a lye: so is it taken here, *He that will save his life*, namely, by denying Christ, by renouncing the truth, abjuring the pure religion, or falling to the world, or

F 3

false

Save life,
in a good
sense and
bad.

Joseph
Hickok

How a life
is both lost
& saved.

false worship: For Christ doth not condemne the *saving* of life, but the *manner* and unlawfull *meanes* of it.

He shall lose it.] Atheists would find a contradiction in the speech of Christ, that a man at the same time should find & lose the same life; and naturall reason cannot reconcile it. It is a riddle to flesh and blood, that the same life should bee both saved and lost: For the resolving whereof wee must know,

1. That there is a two-fold tribunall, *Forum cæli & soli*, the court of the world, & the court of heaven: and as he that saves himself in the common Law, may be cast in the Chancery; so hee that saves himselfe here in the Consistories of men, may elsewhere lose himselfe, namely, in the court of heaven.

2. There be two sorts of Judges:
1. *Humane and delegate.*
2. *Divine*

2. Divine and supreme.

A man may by indirect meanes save himself from the sentence of the *former*, but not of the *latter*. Joab may escape David, but shall not escape Solomon. And, as him who escapeth the sword of Hazeael (*1 Kings 19.17.*) shall Jehu slay; so he that by denying Christ and his truth shall save himselfe from a Beare, shall meet with a Lion, and be devoured.

3. There is a two-fold danger, *temporall & eternall*. A man by evil means may save himself from the former, but by no means from the latter. If the silly fish leap out of the pan, it falls into the burning coales. A man loseth that which above all he would save. And this losse is amplified; 1. by the dearness of the thing lost, his most precious soule and life: 2. by the duration, it is lost eternally: 3. by the certainty, the sentence is passed, and cannot be repealed.

F 4

Object.

Object. Peter saved his life by denying and abjuring his Lord, and yet lost it not.

See Cyprian
an de lapsis.

Answer. All the threats of Scripture must be understood with exception of repentance; as all promises with exception of the crosse. Peter upon his repentance saved his lost life, & so doubtlesse many in this land were forced under Antichrist to abjure the truth, who as they fell with Peter, did also rise againe with him.

Who lose
their lives
for Christs
sake.

I.

And whosoever shall lose his life for my sake. Not he that loseth his life as a malefactor; as Saul, Judas, others: nor those that for vain-glory, or discontent, or hope of bettering their estate bereave themselves of life: But *for my sake*, that is, 1. For the profession of the Gospel, as did innumerable Christians in the Primitive Church, and many in Queen Maries daies, who in love to Christ were prodigall of their lives; if they

they had had a thousand lives, they should all have gone. 2. For discharge of duty, answerable to that profession; as David, John Baptist, the Prophets, Apostles, Stephen, and others, who suffered for righteousness sake, *Mat. 5. 10.*

2.

He shall save it:] that is, he shall have it returned to him with advantage; of a miserable and temporary life it shall be changed into an everlasting and blessed life: hee hath suffered with Christ, and hee must reigne with him.

Object. But then martyrdom meriteth eternall life.

Answ. No: for first, the sufferings of this life are *not worthy the glory that shall be revealed, Rom. 8. 18.* there being no proportion betweene the body and soule, betweene life temporall and life eternall. Secondly, the promise is made, not to the suffering,

Martyrdom
doth not
meritori-
ous.

1.

fering, but the *sufferer*, being a member of Christ; and performed, not for any merit (for it is but our duty and a thankfull returne of our lives to him, who gave his for us) but for the faithfulnessse of the promise, apprehended by the faith of Believers.

Life saved,
though not
lost, how.

Object. But shall none save his life, but he that loseth it?

Answer. Yes: many of the Patriarkes and faithfull in all ages lived and died peaceably in a good old age. But two rules must bee resolved upon:

1. If occasion be offered, and God call for the life in the witnessse of faith and well-doing, it may not be saved: and now if it be saved, it is lost.

2. If occasion bee not given, yet there must bee an expectation, a resolution, a readinesse of minde to it, whensoever it may bee given. For we reade among the Ancient of *mentall* Martyrs,
or

or *votary* Martyrs, without fire or bloud, in whom the readinesse of minde to lose the life for God and his truth, is accepted of GOD as the losing of the life: for, God accepts the will for the deed, and accounts of Abraham as if hee had sacrificed his sonne, and saith of him; *bee spared not his sonne*, though hee was spared: And of David, that he had built him an house, when hee had it but in his heart to build one: for this built him an house.

Object. But it seemes, if a man to save his life flye in persecution, hee loseth his life by saving it.

Ans. Distinguish of persons. Some are bound not to flye, and these by saving their lives doe lose them. Others are free, and may safely flye. To say something of each of these.

For the former: 1. Some are bound

Who may
not flye in
persecuti-
on.

1.

bound *inwardly*, by an inward call and voice of the Spirit; as Paul was *bound in spirit* to goe up to Jerusalem, even to suffer, *Acts* 20. 22. and was endued with such a spirit of courage and fortitude, that his life was *not deare* unto him; but he was ready to endure all extremitie for Christ. Such a spirit GOD gave to Luther, when hee went to Wormes to dispute, that though hee saw nothing but death & danger before him, yet so many Divels as there were tiles on the houses could not turne him off. And to many of the Martyrs in Queen Maries daies God gave in silly bodies noble and stout spirits, to contemne all threats and torments. These may not flye in persecution.

2. 2. Some are *externally* bound to stand, by vertue either of the *generall* calling of a Christian, as when by a mans flight the whole Church and truth is indangered, which

which must be dearer than a mans life : or of the *speciall* calling , as when by the worke of it G O D may bee more glorified, and the Church edified, I must keep mee in the way, notwithstanding the perill ensuing. For example : If the persecution bee generall and common to the whole Church, the Minister may not flye; for the weak are in great danger, & most need the support of the strong: & now the duty of the calling must be dearer than his life. Whereas if the persecution were personall, & directed against the Pastor onely, hee were in his owne liberty to withdraw himself, only for a time.

3. Some are tyed & bound not to flye, by reason of their present estate, especially in two cases :

3.

First, when God hath cut off all lawfull meanes and wayes of flying , and a man cannot escape but by unlawfull meanes ; as an officious lye, hearing of Masse, equivocations,

quivocations, pealing & discovering the brethren, or the like. Here a man must abide the will of God, who hath called him to stand out, and do no evil to save his life.

Second'y, when a man is in hand or hold under the custody of the Magistrate, though unjustly prosecuted, he may not break prison, nor use violence; but obey the Magistrate in unjust sufferings, alwaies counting it *thank-worthy to endure grieve* for GOD and Christ *wrongfully*, 1 Pet. 2. 19.

Quest. But what if the prison-doore be left open, as sometime it may be, or hath been?

Ans. If God open a doore, this is not a breaking of prison. The Apostles (*Acts* 5. 19.) used no violence to get out; but when the Angel opened the door, they went away & shifted for themselves: & thus not themselves only, but the Church was preserved in them.

Now.

Now all these that are thus brought by God to the wrestling-place, must strive for the best game, without shrinking or starting away.

But there are a second sort, that are more free, and have liberty to avoid persecution by flight, in these three cases :

And who may.

1. If any have not attained strength sufficient to bear the extremity for Christ : our Saviour would have these costs to be fore-cast, as in the Parable of the Builder, & of the Captain mustering his forces. Only in not finding strength bewail thy weaknes, & use means of further strength.

1.

Luk. 14. 28.

2. If the danger be certain and present, not suspected or surmised : for a man may not (as Jonas) by casting feares cast himself out of his calling ; but if hee see certaine perill to himselfe, and no great hope of doing good by his stay, he may flye.

2.

3. If

3. 3: If avoiding private respects (as loosing himselfe from duty, or out of excessive feare shifting for himselfe) hee ayme directly at the furthering of Gods glory, and Christs Kingdome : for it is a rule, in which wisdom & conscience must over-rule. If it may make more for Gods glory to flie, flie; if to stay, stay: thus seeking Gods Kingdom in the first place.

Quest. But how prove you, that such may flye?

Ans. By the commandement & practice of Christ himselfe, *Mat. 10. 23. If they persecute you in one city, flie into another :* and so himselfe did. Hee could, by miracle have saved himselfe; but for us he would rather humble himself by flying, *Matth. 12. 15.* And, he was now as strong in spirit, & as ready to dye, as he was afterwards: but Gods time was not yet come.

So did the Apostles. Paul being persecuted at Damascus, was
let

let downe by a basket, and sent to Tarsus, *Acts* 9.

The commandement (*Rev.* 18. 4.) *flie out of her my people*, is of force hereunto. He would rather have commanded to stand out the persecutions of Antichrist, if it had been unlawfull to flye.

After Christ wee reade of Athanasius that great light of the world, how being infinitely hated & pursued by the Arrians, he was forced to hide himselfe for fixe yeers in a deep pit, where he saw no sun; which he would not have endured, but to have preserved the Church in himselfe, waiting the time which God afterward gave him at Alexandria many yeers to bee the only hammer of Arrians.

The same of many faithfull men in Queene Maries daies flying beyond sea, who were happily revoked to the great glory of God, and use of the Church, in the

*Emend. l. 10.
c. 18. Trip.
hist. l. 543.*

the most happy daies of Queene Elizabeth.

Ob. But this is to deny Christ, and not cōfesse him before men.

Ans. No: to flye friends and cōtrie is an inferiour confession and suffering for Christ, though in dying is a greater perfection and degree in suffering.

Ob. But we must not fear them that can kill the body: therefore not flye.

Ans. That is, not fear them more than God; not feare so as to apostate or deny faith & good conscience, which is not the feare of them that flye: for, would they deny Christ or his faith, they need not flye at all.

Object. But we must preach & counsell the greatest perfection.

Ans. Yes: but in the severall ranks of beleivers God hath not set all his children in the same degree of grace; some are babes, some young, some old men. It is
not

not greatest perfection for a childe, to offer to run before hee can goe; but boldnesse, which costeth him many knockes and falls. Neither for those of a lower stature in Christ, to cast themselves into danger, before, or further than need shall require: for, when times come that GOD seeth fit for any by death to glorifie himselfe, and edifie his Church, his providence will find meanes without a mans owne presumption to call him thereto.

Now the point issuing out of the words thus expounded, is this:

Whosoever undertaketh the profession of Christ, must take his life in his hand if need be, and give it for the Name of Christ: Revel. 2. 10. Bee thou faithfull unto death. Luke 14. 26. If any man come to me, and hate not all, yea even his owne life, he cannot be my Disciple: by hatred hee meanes not that

Doct.
Maintaine
thy holy
profession
to the
death.

that affection *simply* considered, but in *comparison*, namely, if the love of God and our selves, the love of Christ and our friends cannot stand together: all naturall affection must give place. *Hebr. 12.4.* *Yee have not yet resisted unto blood:* as if hee had said, Yee have resisted sinne unto reproach, unto losse of substance, unto bonds, and other evils; but yet it remaines to resist unto blood, as Christ did. *Revelat. 12.11.* they that overcame by the blood of the Testimony, and the blood of the Lambe, *loved not their lives to the death*, that is, doubted not to hazzard them for the truth and faith: so as no torment could drive them from it.

Hebr. 11.35. Wee have the cloud of witnesses before us in this duty: they were *racked and slaine*, and *would not bee delivered*, but refused the offer of life and liberty

liberty upon condition of renouncing the Gospel. The Ecclesiasticall History mentioneth one Phileas, a Noble man and Martyr, who going to execution, seemed as one deafe at the perswasions, and blinde at the teares of his friends, moving him to spare himselfe: As the waters use to breake themselves on a rocke, so was hee altogether inflexible. And when one Philoromus defending him, said, *How can hee bee moved with teares on earth, whose eyes behold the glory of heaven?* hee also was taken in, and both presently beheaded.

Amongst our owne Martyrs, when at the stake many of them had letters of pardon offered, they would not looke at them, nor would bee delivered on their conditions. Others absolutely refused them. One said shee came not thither to deny her Lord. Not one of them accepted them, neither

*Quomodo
potest terre-
nis lacry-
mis flecti,
cujus oculi
caelestem glo-
riam contu-
entur?*

neither would buy deliverance so deare.

Reason 1.

ὁ Χριστὸς
ἐξ ἡμῶν ἰαυ-
σεν ἡμᾶς ἵνα
αὐτὸν δοξά-
σωμεν. Ιγ-
νατ. ad Po-
lycarp.

For first, if wee looke at Christ, hee is to be loved best of all, and all things must bee accounted *drosse and dounge in comparison of him*, Phil. 3. 7. 8. My welbeloved is *the chiefe of ten thousand*, Cant. 5. 10. And with-
all, hee is such a Lord, as hath absolute command and power of our life and death: for wee are not our owne, but his; and if hee call and command us to seale our profession with our blood, wee must bee ready to *magnifie Christ in our bodies, by life or death*, Philsp. 1. 20. not fearing those that can kill the body. Againe, if wee looke on his merit and desert, hee loved not his life to death for us, but readily offered it up on our behalfe, *Luke 12. 50*. How then should wee hold our selves bound in way of thankful-
nesse,

ness, if wee had a thousand lives, to give them up for him? Shall the Just for the unjust, and not the unjust for the Just?

Secondly, if wee looke to the truth and Gospel: it is far more worthy than all wee can give in exchange for it; it cost Christ deare: hee thought it worthy of his life, and bought it with his precious blood, which was *the blood of God*, *AE. 20. 28.* & should wee thinke much to buy it with our last blood? Remember the precept, *Pro. 23. 23. Buy the truth and sell it not*, no not at any rate. God hath magnified his truth above all things, and so must wee: Shall not Christ shrink from the truth to save his life, and shall we, being called to witness, leave it in the plaine field?

Thirdly, looke on our selves: 1. We are souldiers under Christs colours: A souldier in the field sels his life for a base pay, & is ready

2.

3.

—Insuper
 7800y, Iva
 dia in sup
 velle sum
 do madrit
 oia in vrip
 iquy, iauit
 amvadruc
 Inl mepo.
 oia in du
 oia Ignat.
 ad Ephel.

dy for his King & Country to en-
 dure blowes, gashes, and death it
 selfe: How much more ought the
 Christian souldier for the love of
 his Captain, & honour of his pro-
 fession, contemne fears & perils,
 and thinke his life well sold in so
 honorable a quarrel and cause as
 Christs is?

2. This is indeed rightly to
 love our selves, when wee can
 rightly hate our selves. We must
 learn to love our selves by not lo-
 ving our selves, who indeed hate
 our selves by loving our selves
 too well: And this is, if wee be-
 lieve our Lord, to save & preserve
 our life by thus casting it away. A
 man that will save his seed, & not
 cast it away into the ground, lo-
 seth it by such saving; but if hee
 sowe it, he reneweth it, & multi-
 plies it sometime an hundred fold:
 So to lose thy self for Christ, is to
 save thy selfe, and to reap an hun-
 dred fold; for it is but sowne to
 spring

spring out unto the eternall harvest. Ever remember, that the right love of a mans self is in and for Christ.

Ob. You speake of nothing but hindrance & loss, & as if a Christian may not have riches, friends, life, and comforts of it.

Ans. 1. Yes, he may have them, & must save them; but not in Christs cause, when hee is called from them. 2. Divorce not the parts of the text: as there is losse in the text, so there is a greater gain by it; as the harvest makes him a gainer, who in seed-time seemed a loser.

Ob. But that is a long day: we would have something in hand.

Ans. So thou hast in hand, an hundred not for ten, but for one, *in this life, with persecution, Mar. 10. 30.* for thy father forsaken, thou hast God to thy father; for thy mother, Gods Church; for thy goods, Gods rich graces; for thy
G friends

friends lost, the favour of God, of his Angels, and all Saints; for thy trouble without, peace of conscience within; for thy lands, the deeds & assurances of an heavenly inheritance; and for thy life temporall, life eternall. Wouldst thou have more in hand?

Ob. Oh but this is a very hard thing to rowe thus against the streame, and do as no body doth.

Ans. Indeed few enter into this narrow way: but it is good going to heaven, although without company. And yet thou wantest no good company, but hast the Prophets, Apostles, Martyrs, and Christ himselfe before thee, who also suffereth and smarteth in all the sorrowes of the Saints.

Object. But is it not hard to be counted & die for an hereticke?

Ans. Not of hereticks: & Christ was counted no lesse for thee.

Ob. But I have wife, children, and friends depending on me.

Ans.

Ans. The case indeed is heauey, as Christ implied, saying, *Wo be to them that giue suck in these dayes :* but, 1. thou art a sauer, if thou sauest nothing but Christ : thou lovest well enough, if in case of confession thou lovest nothing but Christ : 2. cast thy care on the Lord, who is wont to saue his against all appearance : And, speake not one word for them that depend on thee, and two for thy selfe.

Ob. But it may be I have a flock which will be scattered.

Ans. But thy blood shed for the truth which thou hast preached, preacheth with much more fruit and furtherance of the Gospel, than all thy life and labours : as in Abel, Stephen, and the Martyrs, whose blood yet speaketh.

Let all of us therefore, who are pressed under this banner of Christs holy profession, resolve to do our Master faithfull service, e-

use.
Belceve
this do-
ctrine, and
obey it.

vento the death, and strive to beleeve the words of our Lord, that to lose the life in this cause, is, to winne it in everlasting glory.

Object. But the dayes (thanks bee to God) are peaceable, and there is no great need nor use of this doctrine.

Answ. Yet, 1. a wise Pilot will in peace provide for a storme. 2. Wee know not how soon wee may have use of it; one powder-blow from under-ground may shake all our foundations. Little did the Christians in King Edwards daies thinke of such a suddaine change as Queene Mary brought in. 3. Never were Gods people neerer danger, than when they thought themselves furthest off, and cried, Peace, peace. 4. No Christian is well furnished, but hee that in peace hath attained a ready disposition to lay down his life at any warning
for

for the Name of Christ.

Object. But who would not give his life for Christ? all say they are ready.

Answer. Yet first if times should change, would they indeed, who now in daies of protection are ashamed of the Gospel of Christ? would they stick to Christ, crowned with thornes, who when hee weares a golden Crowne, thinke it good policie not to bee scene with him?

Secondly, is it to bring mens lives in their hands, to Christ and his profession, to shrink now for feare at the name of a Professor, and bee ready to faint to heare a damosell say, Surely thou art one of them?

Thirdly, would they suffer for the profession, that now scoffe & scorne at Professors, under reproachful titles, that now are persecutors themselves, & goe as far in persecuting as they can, and

the lawes wil suffer? No, no: those that now robbe them of their good names, while the Gospel is publikely professed & protected, would easily bereave them of their lives, if times would afford them lawes and liberty.

So as the great part of the world is not resolved of this truth, that to lose the life for Christ is to save it; and those that now deny him in the peace of the Gospel, are farre from dying with him in the triall.

Now because this is a building, which requireth great fore-cast, and is above naturall strength, we had need furnish our selves with all the helpes to set it forward, and fit our selves well to the obedience of so difficult a commandement.

I.

Practices
to prepare
for mar-
tyrdome.

Quest. What are they?

Ans. 1. Begin with God: presume not of thine owne strength, as Peter. It is a worke of sound
conversion

conversion, and of mighty power by that Spirit of fortitude, by which of weake wee become strong. And therefore wee must pray earnestly, that hee would please to stablish us unto this triall, & strengthen us *with all patience, long-suffering, and joyfulness*, Col. 1. 10. For none have more cowardly lost the field, than such as have most boasted of their valour and strength at home. Pray also for that eye-salve, which may let thee behold the glory of Christ, and thine eternall felicity hid with him: this wil make thee forget thy self (as the Disciples did at Christs Transfiguration) & long after him; and indeed a little taste of his glory wil make us valiant to take the Kingdome by force, as himselfe did for the glory that was before him.

2. Then take thy selfe in hand, and strive daily in thine owne mortification and deniall of thy

*Ideo tam
pauci illu-
minati &
liberi intus
efficiuntur,
quia seipfos
ex teco ab-
negare nesci-
unt. De imi-
tat. Christi,
l. 4 c. 8.*

2 Tim. 4.
10.

3.

selfe; beware of self-love, love not the world, nor the things in it: account not of riches & wealth above their worth. If thy life bee too deare to thee, or the world swell in thine eye, or if thou mindest earthly things, or settest too fast a hand on any thing, wert thou never so wise, learned, civil, nay, didst thou follow Christ at heeles, & wert able to worke miracles, and cast out Divels; yet at length thou wouldst play false, & prove an Apostate; as Judas and Demas, who forsook the truth to embrace the present world.

3. Get sound judgement in matters of Faith, firmly and distinctly to beleieve the truth of Religion: for this must be the ground of undaunted profession, 2 Cor. 4. 13. *I beleieved; and therefore I spake.* He hath begun well, who hath begun in truth, and laid a sure ground. It was soundnesse of Faith, that carried ancient Beleevers through such

such extremities. They endured racking, & burning, & hewing a-sunder, & all *by faith*. The iust in trouble must live *by faith*, *Hab.* 2.4. And every house not founded upon a rocke, when floods beat & stormes blow, must fall, and the fall shall be very great.

4. Get sound affection, & grow up in the love of God and Jesus Christ, & then all torments shall be sweet for his sake; as Jacob for Rachel. *1 Cor.* 13.7. *love suffereth all things.* *Cant.* 8.6. *love is strong as death:* the coales therof are fiery coales, and a vehement flame; much water cannot quench it, nor floods drown it. Nay, where this love is fervent, it kindleth a flame of zeale, by which if God cannot otherwise be glorified, or rather than God should lose his glory, the Saints would endure even the torments of hell: Moses would rather bee razed out of the Booke of life, and Paul

Heb. 11.
38.

Mat. 7.17.

4.

separated from Christ, rather than God not glorified.

5.

5. Christian resignation notably conduceth hereunto. Learne to *commit thy soule unto God in well-doing*, as into the hands of a faithfull Creatour, *1 Pet. 4. 19.* Thus did Paul, *2 Tim. 1. 12.* *I know whom I have beleueed, and am perswaded that he is able to keep that which I have committed to him, till that day.* A childe that hath any precious thing given him, the best way to keep it, is, to put it into his fathers hands to keep. Thy soule is the most precious thing thou hast, let thy Father keep it, & it shalbe safe whatever befall the body & outward man.

6.

6. Christian confirmation, or corroboration unto *all long-suffering* and patience with joy, *Col. 1. 11.* Wee must daily out-grow some weaknesse, and bee adding to our strength, and laying up something to animate and encourage

courage our selves in enduring with Christ, that by no meanes in triall we be worne to deny Christ and his Name.

Now for our daily strengthening it will be usefull to meditate daily on some of these things.

I. On Gods eternall decree, who hath appointed an houre for the power of darkness to work; before which time not an haire can fall from the head: Till it bee come, Christ shal withdraw himself from danger; but when it is come, he is not affraid to meet his enemies, to tell them hee is the man whom they seeke, & deliver himselfe into their hands. The enemy can do nothing that God is not aware of, nothing beyond his just and wise permission, nothing but what shall glorifie himself, edifie the Church, and turne to the best, even to us particularly.

2. Meditate on the Word of God, *predicling and fore-telling* of persecuti-

II.

Meditations availing thereunto.

I.

2.

persecutions for the Name of Christ, *Ye shall be hated of all men for my sake*: all that will live godly in Christ Jesus shall suffer persecution; and, the time commeth, in which they that kill you, will think they doe GOD good service. Which are good admonitions, to keep us in some preparednes, to drink of the same cup with Christ our Lord, *Commanding*: to hold fast what wee have, and let none take our crowne, *Rev. 2. 25.* as if hee had said, Hold fast with both hands that faith and grace which is the pledge of a crowne. *Promising*, and fencing the heart with assurance of his presence, mitigation, deliverance, & honourable recompence, which are all strong & sure foundations grounded in his owne truth and faithfulnessse.

Promiss
to them
that suffer
for God.

I.

1. He hath promised his *presence* in sixe troubles, & in seven, in fire and water; and, that for their strength.

strength & consolation the Spirit of grace and glory *shall rest upon them*, 1 Pet. 4. 14. And then he doth more for his Saints when he standeth by them, strengthening their faith, to suffer the pangs of death, than when he opened the prison-doors & iron gates to let Peter and Paul goe free. Nay, the same blessed Apostles were as deare to God, and God as neere to them, when they were beheaded by Nero, as when the one by an Angel was led out, & the other had the foundations of the prison shaken, and the gates cast open.

2. He hath promised *mitigation*: & it is much more, that Christians can with joy clap their hands and sing Psalmes in the flames, & professe as some of the Martyrs, that the fire was to them as a bed of Downe, or sweet Roses, than to be led out of prison by an Angel.

3. He hath promised an happy *deli-*

2.

3.

deliverance: for the fire shall not hurt the gold, but fine it: the flail shall not hurt the wheat, but cleanse it: the black sope seems to soyle and fowle the cloth, but indeed makes it whiter & cleaner. There is no danger when Gods Battledore comes on his children; it serves but to whiten them, and parts them from their foulness. All the enemies cannot hinder thy glory, no more than they could Christs: they may sever soule and body asunder, but neither of them from Christ. They may take our soules from our bodies, or our hearts out of our bosome; but cannot take us out of the hand or bosome of our heavenly Father.

4.

ἰσὺς θς
ἀντὶς, πλὴν
ἀντὶς ἰγνα.
ad Polycar.

Rev. 2. 16.
& 3. 12.

4. Hee hath promised a most ample *recompence* to him that overcomes. I will give him *power over the Nations*, he shall be a pillar in the house of God, and shall *go no more forth*: and Christ will
confesse

confeſſe him before his Father in heaven, *Mat. 10. 32.* Oh now look often upon this happy end, if thou ſhalt give thy life in Chriſts quarrell. Great ſhall be thy reward in heaven, when a miſerable life ſhall bee exchanged with eternall bleſſedneſſe. This of the ſecond meditation.

3. Conſider, that thou haſt Chriſt thy *companion* in ſuffering; yea, thou haſt him an *example* alſo, who for the joy ſet before him, endured the croſſe: Nay, he endured thy croſſe, & all thy ſuffering is but an honeſt duty of thankfulneſſe, and a gratefull part to ſtick to him in trouble, whom we have followed in proſperity. Polycarp the Martyr at his death ſaid thus, I have ſerved Chriſt 86. yeeres, and hee never hurt mee, why ſhould I ſpeake evill of him?

Yea, it is but dnty to maintaine his cauſe to death, who
by

3.

Heb. 12. 2.

by death maintained our cause, &
now pleadeth it in the sight of
God. Neither is it an unglorious
service, but a precious gift, and
an honourable advancement,
1 *Pet.* 4. 14. The Martyr that sate
downe with Christ at a bitter
breakfast, expected a better din-
ner, and found it. Oh thinke
“ with thy selfe, what had be-
“ come of mee if Christ had kept
“ his life so fast from mee, as my
“ corruption would hold my life
“ from him ! If I would keep it
“ from him to day, he may snatch
“ it from me to morrow. If I will
“ not give it now to glorifie God,
“ he may take it unto punishment.
“ If I give it freely once, it is not
“ to lose it, but to receive it for
“ ever. I see when God called A-
“ braham to sacrifice his Isaac, A-
“ braham by offering him preser-
“ ved him : The way to preserve
“ my Isaac, my joy, my life, is, to
“ offer it to Christ : for, then it
“ shall

“ shall not perish, but live and be
 “ increased; and for my Isaac and
 “ joy, a Ram shalbe sacrificed, that
 “ is, only my corrupt affections &
 “ concupiscence, but my joy shall
 “ none take away.

Verse 16.

*For what shal it profit a man if he
 gain the whole world, and lose his
 owne soule? Or what shall a man
 give in exchange for his soule?*

IN this Verse our Saviour enlargeth the former doctrine by a second reason, drawn from the unprofitablenesse of winning the world with the losse of the soul; & seems to prevent an objection, which might rise up in the minds of his hearers, thus: But wee see that this is not to provide for the safety and comfort of life, for those that care not for following thee, live at hearts ease, in plenty and fulnesse, they are on the rising hand, & are the only gainers
 in

2. Argument: unprofitablenesse of winning all with the soules losse.

Prolepsis.

in the world, only wee are losers, and have left all, and betaken our selves to an afflicted & despicable condition for following of thee; why might not *wee* looke to bee gainers too? To which our Saviour directs his answer; They are indeed gainers in the world, but if they were gainers of the world, there is a greater loss neer them, than all that gaine, even the loss of the soul, which as it is the most incomparable loss, so is it the most irrecoverable loss of all, but a just punishment of that man, who by losing Christ wil save his own stake. For the meaning of the words.

Expositi-
on.

ἀπολαύειν.

What shall it profit a man? That is, What shall it any way better a mans estate? The English is somewhat too short for the Greeke, the word *profit* being amongst us commonly used for the increase of riches; but the Greeke comprehends also the gaine of honours,

honours, preferments, pleasures, or any other thing, whereby the estate is bettered, either indeed or in appearance.

To win the whole world. This is spoken by way of supposition: for no man ever wonne the whole world. Alexander won much of it. Ahasuerus was Lord over 127. Provinces. But never any could win the whole: yet suppose a man should winne the whole world, this would swell to a great bulk, if wee consider both what is included in the word *world*, & what in the word *gain* the world.

1. By the world is meant, not only the frame of heaven & earth, & the creatures, but all that a naturall mans heart can desire in the world, or can wish for his full contentment, such as honours, pleasures, & all the delights of the sons of men: In which sense Paul saith (*Gal 6.14.*) *I am crucified to the world, & the world to mee, that*
is,

World,
what it is
here.

is, I have weaned my selfe from the desire of all such worldly contents, as naturall men make their only portion; yea, I am ever dead to such desires. This then is the meaning: Suppose one man could gain all the world, and honours, & pleasures that all men on earth joyntly or severally have, yet what is it to the soules losse?

Gain of
the world,
what.

2. In the gaining of the world is included, 1. A right & title. 2. Possession & hold. 3. Fruition & content. 4. A certainty of holding the whole. For all these goe to a cleare gain: yet were all this, nothing to the losse of the soule.

And lose his soule. } That is, and lose himself: for so S. Luke exprefeth it, *ch. 9. 25. If he destroy or lose himselfe.* And so by an ordinary Hebraism the soule is put for the whole person: *Seventy soules went downe into Egypt*, that is, seventy persons. And the soule cannot bee lost, but the whole person must perish.

Gen. 46. 27

Bucer.

perish. And the soul cannot be but lost, when he is offended, who can cast both soul and body into hell.

Luk. 12. 5.

Or what recompence shall a man give in exchange for his soul? That is, no exchange can countervaille the losse, nothing in the world can redeeme the soule: as if hee had said, Devise what you can, all the world cannot, nor can a thousand worlds redeeme a lost soule: And therefore, as the losse is the greatest, so it is most irrecoverable, and impossible to bee made up againe.

Now something is observable: 1. Out of the *manner* of propounding: 2. Out of the *matter* propounded.

Notes
from the
manner of
propounding
this
truth.

The maner of propounding is by a continued *interrogation*: which not onely carrieth in it more strength than an ordinary *negation*, but stirreth up the hearer to ponder & wel weigh the matter, as if he were to give his judgment and

and answer: As if the Lord had
 "said in larger speech, Tell mee
 "out of your own judgments &
 "best understanding, let your
 "owne consciences bee Judges
 "whether the whole world
 "were a reasonable gaine for the
 "loss of the soul, or whether the
 "whole world could recover
 "such a loss, or no. Wherin note,

1. *Note.*
 Preach
 well for
 matter &
 manner.

1. That the Ministers & Preachers of the Word, after the example of Christ, must not only be carefull of the *matter*, what they teach, but also of the *manner* of teaching; so to instruct, as to sharpen & set an edge on the word, so as men may bee brought to commune with themselves, and enter into their owne hearts, to whet upon themselves things delivered, to embrace that which is good, and hate the contrary.

Jer. 6. 27. the Prophet must *try their wayes*: the Lord set & sent him, that hee might *know and try* their

their waies. To try metall, is, to bring it to the touch; so Gods Minister must bring men to the touch, & so touch upon their sins and drosses, as the guilty person may feele himselfe touched, and tryed with the reproofe.

Thus did Nathan in the Name of the Lord with David his King, *Thou art the man*, 2 Sam. 12.7.

Thus the Lord himself (*Deut.* 10.12.) after he had made rehearfall of manifold benefits conferred on his people, askes themselves the question, *And now Israel, what doth the Lord require of thee?* as if he had said, Think with thy selfe, and say, if he deserve not the love, feare, trust, and obedience of thy heart and life.

Isa. 5.4. after the Lord had shewed, how he had chosen, planted, hedged, and dressed his Vineyard; hee summons them to give answer to this question, *What could*

could I do more to my Vineyard? As if hee had said, Say within your selves, and be Judges your selves, whether your wild grapes proceed not from your selvs, & from your own naughty disposition, & not from my want of manuring.

Reason 1.

One reason hereof is taken from the love of the Minister: Our love must direct particular doctrine to him, whom we would profit and help toward heaven: *Colos. 1. 28.* Pauls affection caused him to admonish not *all* men, but *every* man, & to teach *every* man, and to present *every* man perfect in Christ.

2.

IIa. 50-4.

The other from the fruit & profit of the Ministry, wherein God gives the *learned tongue*, that by speciall application the doctrine may bee brought home to every mans heart, and the heart may bee taught in wisdom. It is the life & excellency of preaching, to be an able Minister of the Spirit; by the shrill trumpet of the Word to awaken

awaken the drowfie consciences, and set mens sins in order before them. And otherwise, let a man teach generally, without application, long hee shall teach, and his people remaine untaught: the bellowes shall be burnt in the fire, but the drosse remain still. A garment fitted for all bodies, is fit for no body; and so is it with doctrine: Or as a loafe of bread set among the children, but none can they get cut and given them.

Which teacheth people how to esteem of such Preachers as labour in application, and hold the glasse of the Law before mens faces to see their spots: namely, not as the world doth, troublers of Israel, or spy-faults, or invective Preachers; nor as our Libertines hold them, Legall Preachers. No: but Ministers of Gods rich mercy, whose wonderful favour it is, to send us a Nathan that will say,

H

Thou

use 1.

Thou art the man, This hast thou done. Were not the Disciples of Christ Preachers of mercy, and the best Evangelicall Preachers? yet what sharp points had their doctrine to pricke and pierce the hearts of men, to make them cry out, *Men and brethren, what shall we doe to be saved?* *Act. 2. 37.*

us 2.

Be also contrary to the practice of the world, who most distaste that word which comes neereſt to the conscience, and neereſt the bad customes and fashions of times and persons: Whereas indeed a good heart honours the Word for nothing more, than discovering the thoughts, secret speeches, and practices: in nothing more can it be like to God; an Idiot, an Infidell now can acknowledge it to bee the Lord, *1 Cor. 14. 24. 25. God is in you of truth.* What difference between Gods word and mans, if it should not reach the conscience? Where
were

were the Spirit in it, if it should not *discerne* the spirits, and divide between the marrow and the bone?

Heb. 4. 12.

Lastly, it discovers the practice of wicked men, who shrink more at the curse, than at their sin; and when they cannot blame or deny what is said, then to flie upon the Preachers purpose and affection: So ranking themselves among those wicked ones, who *rebuke the Priest*, *Eos. 4. 4.* Such a one will not appeare an Atheist, therefore will approve the doctrine: but he remains an hypocrite & enemy, therefore reviles the person, and in effect rejects the doctrine. This of the first note.

Ust 3.

2. In the *manner* note another point of wisdom, namely, in *matters of much importance, as is the losing of the souls; or else of great danger, as is the winning of the world, to use more than ordinary vehemency.* The wisdom of God

2. Note.
In weighty matters use speech all vehemency.

H 2 speaks

ſpeakes not of tything Mint and Cummin, as of the weighty points of the Law. Neither hath every Verſe in the Bible a *verely*, or a *behold* in the beginning, or a *Selah* in the end. But in matters of greater intention or excitation ſome ſtar is held over them, that he who reads, may conſider.

Our Lord expreſſing ſuch vehemency here, ſhewes it the greateſt matter in the world, the gaining of heaven, and ſaving of the ſoule : And that the greateſt danger in the world is, the gaining of the world by the loſing of the ſoule. Can a man grapple thornes together, and not feare pricking ? Can a man walk on ſnares ſafely ? and ſuch is the gain of the world, *Mat. 13. 22.* and *1 Tim. 6. 10.*

uſe.

And therefore, as the end of the whole Miniſtery is to draw men from earth to heaven ; ſo if in any argument, we the Miniſters could be more earneſt & perſwaſive, we had

had need lay weight upon this (as in this our Precedent) in hal-
ling men from the gaine of the
world, to the gain of themselves,
from the care of the body to the
care of their soules, and from the
eager pursuit of all false profits,
to the purchase of the best and
surest commodity, which shall
eternally enrich them to life e-
verlasting.

3. Our Saviour in the *manner*
teacheth, how naturally wee are
all of us inclined to the world, to
seek it with all greedinesse, and
so have need of many and strong
back-byasses: In that this care is
implied here to be, 1. the first care
of a naturall man, because it is of
a sensible profit & benefit: 2. the
most vehement care, in that a na-
turall man sets his soule light for
it: 3. the most insatiable, in that a
man would gaine (if it were
possible) the *whole* world: for,
hee that sets his heart on silver,

3. Note.
We are
naturally
addicted
to the
world.

cannot be satisfied, Eccles. 9. 9. And this unmortified desire for the unsatiableness of it is compared to the Horf-leach, which is never full till he burst. Neither indeed can the round world (if a man had it all) fill the corners of a covetous mans heart.

Crales.

Ob. Oh but many naturall men have despised the world: Some Philosophers have cast away riches; and this, some orders of Papists professe: and therefore every man is not naturally carried after the world.

Ans. I answer: 1. It was not hard for many to despise riches, when they saw they could not attaine them. 2. Some by common grace, above nature, are repressed and restrained: for many such common gifts are bestowed on wicked men, for the common good of mankind, and upholding of humane society; and otherwise every man would bee a wolfe

wolfe and devourer. 3. The vow of voluntary poverty in hope of merit is blasphemous, a fruit of pride, a grosse hypocrisie, and nothing lesse than poverty indeed. Well said one, *The purse is easier left than the will; and if you will, you may hold it, and yet leave it.*

Every covetous man then is a naturall man: where covetousnesse reigns and commands, there nature swayes; and they are not only under this, but all their sins. A covetous man, & a godly man, are incompatible; no more than a man can be in heaven and earth at one time. Findest thou thy heart bowed downward, and fixed on earth with full desires? never deceive thy selfe with profession of religion or godlineffe: for, religion entertained as well as professed, 1. would shew thee better things: 2. affect thee with them as with thine owne: 3. order unquiet and unsatiabie desires. True

H 4

content-

*Facilius
laccus re-
linquitur,
quam: o-
lucas: si
vultis, et
retinenda
relinquenda.
M^o 1.*

Religion,
what it
doth to
expell co-
vetousnes.

1 Tim. 6. 6. contentment with food & raiment, if God give no more, is the daughter of godlines. 4. It would make thee and all thy wealth servants of grace, employed for God, and thought best saved when well laid out. Consider, and deceive not thy selfe.

2.
Earthlines
in the god-
ly, very
scanda-
lous.

Againe, even professors of Religion, and those that in part are gotten out of the world, must espy flesh and nature still at worke, and returning upon them in this behalfe. It is a common, and too just an imputation on many, who make their profession heare ill, & their Religion doubted of, that they binde up their hands from doing good, & from furthering their own reckoning, yet all this while professe a farre degree in mortification; when, for any thing a man can see, there is little difference between them and worldlings: you may observe them in their trading and calling,

calling, as intent, as untrusty, as griping, as ordinary in the mysteries and crafts of their trade, as the ordinary worldling: Move them to pious or charitable duties, you finde many of them as barren, as grudging, as penurious; you would thinke you had a flint in hand to fetch out water. Pence are pull'd from them as their joynts; and silver out of their purses, as bloud out of their veins. Here is a saint profession of godlines; but the life, the power, the spirits are oppressed. May we not say now, their riches & cares are thorns to them? Oh that we were wise to discern how these thorns supplant and unroot the Word, & while they root themselvs, undermine the counsels & exhortations of it! how they draw away this moisture, that should preserve the growth and greenesse of Christians, and keep the comfortable heat and shine of the Sunne of

*Naufatim
auarus est,
qui rapit
aliena; sed
& ille auarus
est qui
cupide ser-
uat sua.
Aug.*

grace from us, as thorns do! Oh see and bewaile the curse of our sin, that our earthly hearts should bring forth thorns and thistles to the choaking of the seed of grace! and then be ever cropping or unrooting them.

This of the *manner* of propounding these truths.

The *matter* affordeth sundry instructions.

Distr. I.
Danger by
earthly
gaine, to
lose the
soule.

1. The more a man is addicted to gaine the world, the greater is the danger of losing his soule. *They that will be rich, fall into many temptations and snares, 1 Tim. 6. 9.* and surely, hee that walketh on snares, and on many snares, walketh not the safest. *Eccles. 5. 12.* Solomon observed an evill sicknesse under the Sun, *riches reserved to the hurt of the owner. Pro. 1. 17.* In vaine is the net laid before the bird: for, she is so greedy of the bait, that shee forgets the danger, and loseth her life:

So

So is everyone that is greedy of gaine, which takes away the life of the owners thereof (as in our New Translation.) Yea so strong a snare the Divell thought this, that he assaulted Christ himselfe with it, and kept it for his last & most violent on-sett, if all other should faile him: *All these will I give thee, Matth. 4. 9.* and when this would not worke, hee departed hopelesse. And what else doth our Lord affirme, in saying, *How hard is it for a rich man to be saved?*

For first, the gain of the world commonly estrangeth the heart from God, from heaven, from thoughts and desires of it. The love of the world is an *Idolatrie* and spirituall *Adultery*; whereby the heart goeth *a whoring from God*: and as the adulterer gives the strength of his body to a stranger; so the worldling gives the strength and confidence of his soule to a strange god, the god of the

Reason 1.

Col. 3. 5.

Jam. 4. 4.

Psa. 73. 27.

*Peccatum
avaritiæ,
mentem
quam infe-
cerit, ita
gratiam red-
dit, ut ad
appetenda
sublimia at-
tollere non
possit. Greg.
moral. l. 14.*

the world, & saith to the wedge,
Thou art my confidence, Job 31. 21.

As the Idolater sacrificeth to his
Idoll; so the worldling is the
Priest that sacrificeth to the
world and Mammon. And as the
Idolater serves his Idoll, & wor-
ships it; so the lover of gain be-
stowes his love, affection, ser-
vice, honour, and time upon the
world, to get or increase it, and
thinkes all the time set apart to
Gods service exceeding tedious
and burdensome. And is not the
Idolater in danger of perdition?
or else an Adulterer?

2.

Secondly, desire to be rich and
gaine the world stuffeth the soule
with a thousand damnable lusts,
every one able to sinke it to hell.
This one sin brings in a band and
army of wickednesses; swels the
heart with pride, deads it with
security, begets a licentiousnesse
and boldnesse in sinning, fils the
hands with wickednesse & rob-
bery,

bery, the mouth with oaths, curses, lyes, against God and conscience, the house with bribes and riches of iniquity, the belly with bread of deceit, usury, and oppression. In one word, it is a fruitful *root of all evill*. 1 Tim. 6. 10. and a covetous person is a most vicious person; no sin will he forbear, that may bring him in gain: he is a fit anvil for the Divell to forge & hammer out any mischievous device upon; as in the examples of Ahab, Balaam, Judas, Demas, all carried in the violent stream of this sin to hainous acts against their consciences. And doth not so cursed a root endanger the soule?

Thirdly, desire of gaine threatens danger and singular detriment to the soul; because it brings it almost to an impossibility of repentance and salvation: *Matth. 19. 20. It is easier for a Camell to passe through the eye of a needle,*

Sed que reverentia legum? Quis metus aut pudor est unquam propter avari? Juven. sat. 14.

3.

needle, than for a rich man to be saved: the reason is, because it commonly frustrates the meanes of repentance and salvation. Our Saviour noteth it in those two Parables, *Mat. 13.* that all the seed cast among *thornes of worldly cares* is choaked: the thorns hinder the sun-beames from shining on the blade and stalke, and unroot it within. And, what was it else, that kept men from the supper of the great King, but buying of *oxen*; marrying of *wives*, and other *worldly occasions*? What pulled good Martha from the feet of Christ, and from hearing his gracious words, but distractions *about many things*, which made her forget the *one thing necessary*?

Doth not our experience shew us, that of all other men, worldlings, who are in their thousands and ten thousands, are most dull and incapable persons in spiritu-
all

all things? Call them to workes of justice, piety, mercy, neighbourhood, to uphold the worship of God, to exercise bounty and beneficence, wee speake to deafe men, and shall as soon perswade the pillars they sit by. If they come to Church, and heare, and get a little understanding, and be convinced, and prick't a little, the cares of the world choake all presently, and their covetousnesse suffers them not to profit by any preaching; as the Prophets, *Ezek*, 33. 31. Of all men the bitterest enemies, and scorers of their teachers, are covetous men. If Christ himselfe should come and teach them, they would scorne him. *These things heard the Pharisees, and mocked him: for they were covetous, Luke* 16. 14. they pretended other things against Christ; but it was their covetousnesse that kept alive their malice.

Fourthly, as it keeps out grace
in

in all the meanes of it, so it eates out & casteth it out of the heart; as the lean Kine ate up the fat, and were leane and ill-favoured still. How many Apostates and Revolters confirme this truth, who in their lower estate could reade, pray, keep the Sabbaths, and their private warches with God, could instruct their families, and use diligence in good waies & meanes; but now resemble the Moone, which never suffereth eclipse but at her full, and that is by the earths interposition between the Sunne and her selfe? Better had it been, that these had never seen penny of their wealth, than to have exchanged such things for it. And is not the soule now in danger?

Quest. Is it not then lawfull to labour for riches, for our selves and ours to live well and honestly in the world?

Answ. God hath enjoyned man
to

to labour, and consequently, per-
mitteth him the reward of it for
the sustaining and upholding of
himselfe and his family. Againe,
there is an honest care for the
family, which is part of a mans
calling enjoyned by the Apostle,
if any man provide not for his
family, hee is worse than an Infidell,
1 Tim. 5. 8. But the thing
condemned is the seeking of the

world { *1. Out of order.*
2. Out of measure.

Whence
this dan-
ger com-
meth.

1.

1. The former, when we seek
it in the first place, as that which
wee can worst want; when the
unbeleeving heart saith in it selfe
secretly, I must attaine this and
that profit, and pitch of estate, I
must compasse such and such a
project, and then I will become
religious and devout: contrary
to our Savours counsell, *Mat-
thew 6. 33. First seeke the King-
dome of God.*

2. Out of measure: both seeking
more

2.

Pro. 30. 15.

more than is sufficient, and with more care and affection than is warrantable: when for the *matter*, nothing is sufficient for their desire, but they are as the *grave* and *Horse-leach*, and say ever, *Give, give, Eccl. 5. 9. he that loveth silver, shall not bee satisfied with it.* And for the *manner*, their care is immoderate, cutting, distracting the heart, engrossing the thoughts and desires from better things, extinguishing faith, consuming the time, deadning prayers, cutting off testimonies of love, resolving to part with nothing for Christ, and to suffer lesse for him if it were possible; and in a word, not knowing any moderation.

Object. But then we are in good case, and none of us so bad.

Ans. It is hard to find a man not entangled for wealth, or by wealth; and the lesse the danger is seen, the more it is.

All

All which may lead us into our selves, to take notice of our pronenesse and propensity to this sin, which no man willingly confesseth, and those that are deepest in it, and swarm with all sorts of evils flowing from it, doe least discern it in themselves. For why?

1. The Apostle (1 *Thess.* 2. 5.) calleth it coloured covetousnesse: it maskes and hides it self by many subtle evasions. 2. It is an inward sin, lurking in the spirit of a man.

3. The dust of earthlinesse putteth out the eye of the minde, or at least darkneth the understanding, that it doth not easily discern it. Yet,

Must we be convinced of it in our selves, and of our danger by it: for first, while we have more care for earth than heaven: secondly, while wee more joy and trust the meanes than Gods promises or providence: thirdly, while we can compasse our gain by

us 1.

Covetousnes a sin hardly noted & confessed: why

1.

2.

3.

Markes of it.

1.

2.

3.

by fraud of speech or deed :
 4. fourthly, while we are remisse in
 5. meanes of salvation for love of
 the world : fifthly, while wee
 are distracted and discontented
 with the things we have. All the
 world may see our conversation
 is not *without covetousnesse* : and
 where is he that can say his heart
 is cleane ? Let us therefore be-
 waile our selves, who thrust
 our selves into such dangers by so
 base a vice as should bee found
 in none but *Heathens & Infidels*.

Heb. 13. 5.

Mat. 6. 32.

Use 2.
 Overjoy
 not these
 dangerous
 comforts.

Also it may moderate our de-
 lights in these outward things :
 We think our selves happy & be-
 loved of God, when wee prosper
 in the world. We rejoyce in our
 wealth & in-comes, and beare up
 our head aloft, because wee have
 gotten more than many others.
 But may not many see in their
 wealth, how they have endange-
 red & hazzarded their souls ? How
 many do highly conceit of them-
 selves,

selves, & are well conceited of by others, because they are rich? but if either themselves or others should see how farre off saluation they are by means of their riches, they would soon change their note and minde: And why may they not see this? Is not the Word a dead letter to them, or choaked in them? Is not Christ kept out, & his Spirit beaten out by the god of the world? Are not religious duties laid aside? & they so much the more forgetfull of God, as he is more bountifull toward them? Is there not as much crop of the seed sown in a thicket, or a thorne hedge, as of fruits of grace from them?

use 3.

Likewise it may moderate our sorrows in afflictions, in losses, & in the bitter sufferings here below: seeing thereby the Lord weaneth us from the world, and from the love of those things which are so dangerous to our selves. Well we
may

may as children cry, when the father takes away a knife from them: but it is our safety to want what may hurt us so much.

Use 4.
How to avoid the danger of earthly gain.

Lastly, let it moderate our desires, to use the world weinedly, even as the Mariner the sea, he cannot leave the sea, only he must avoid the rocks and dangers.

Quest. How?

Ans. By foure rules.

1.

1. Labour to descry those rockes: note the fearfull attendants of this sinne, how easily it swalloweth unlawfull things, what mischiefes usher it, and are perpetrated for mony; the poore shall be sold for shooes, their faces ground, justice perverted, little and false measures, great and unjust prices: Balaam will curse, Gehazi will bribe, Demetrius will cry downe Paul for his Images, Judas for a little mony will sell his Master, and Christians will deny their profession for a vile

vile price: here is *Mammon* of *Luk. 16. 9.* iniquity, the next odious name to the Divell himselfe.

2. Consider the distance of that we desire, and that we hazard for it: in the vanity of this life, and the eternity of that wee expect; in the basenesse of earth which we covet, made to tread under our feet, and the precious soule of man, which is from heaven, and hath no earth in it: Nay, God hath made the body of man upright, and his face lifted up from the earth, that hee might conceive how high his soule should be elevated from it. And why should he take that into his heart, which the Lord hath cast under his feet?

3. Labour to esteeme of the world, as Israel of Manna, and that wealth is but for the day; and if this dayes gathering or labour will serve this daies food, so shall to morrowes labour supply

ply for to morrowes meate : Esteem it a moveable, but God is the portion : Esteem it a meanes, but man *lives not by bread onely*, *Mat. 4. 4.* God is our life, and the maintainer of it : Why then doest thou not cast over thy care to him, and confine it to the day ? Hee gave thee thy body, will hee not give rayment also ? Hee gave his Sonne for thy soule ; will hee then deny food for the body ? He made the mouth ; and will he not give meat ? Doest thou trust him for the salvation of thy soule, and not for the provision of thy body ? for heaven, and not for earth ?

4. Pray to finde the extreme need of Christ and his righteousness, and that all other things are but conditionally necessary. Pray that GOD would *incline thine heart* to his testimonies, that it may be so much the more drawn from covetous cares which are opposed

opposed to all Gods commandments, *Psal. 119. 36.* Pray for wisdom to conceive thy selfe a *stranger and pilgrime here*, so to intend principally thy departure hence: for ere long, gather as fast and as dangerously as thou canst, the poorest mans Omer shall be as full as thine.

*Psal. 39.
12.*

So of the former point of instruction.

2. *Many Christians do not only endanger, but even lose their soules for the world:* so our Saviour implyeth: Numbers of men, to winne the world, do lose their soules. And though a man would thinke, that no man were or could be so mad, as to part with his soule on such base termes; yet millions of men exchange heaven for earth, and barter away their soules (not for the whole world, but) for an handfull of earth. As for example:

Doff. 2.
Many lose their soules for the world.

1. He that loseth Christ, loseth

I

his

I.
Instances
& proofes
thereof.

his soule. But for the winning of the world many lose and forgoe Christ. The yong man left Christ, *because hee had great possessions, Mat. 19. 22.* Many of the Jewes heard Christ, knew him, and beleaved in him, but durst not confesse him, for that *they feared to be losers in the world, Joh. 12. 42, 43.* And thus doe all they, who being convinced in themselves, and having some good affections joyned to illumination, yet give the day to the world, and the night to Christ. Great and rich men dare not be seene in the profession; when poore fisher-men come by day, they dare not come by night.

2.

1. Hee loseth Christ for the world, that giveth priority to the world above Christ: as the Gadonians preferred their hogges before the presence of Christ: and as *Esau* preferred the bröch before the blessing. He onely hath wonne

wonne Christ, that esteemes all things as drosse and dung in comparison of Christ, *Phil.* 3. 7, 8. The wise Merchant that found the pearle, lost all to buy it. The Disciples left all for Christ. But easily may we see, how millions of men undervalue Christ in comparison of the world: for,

First, what is the chiefe labour, studie, time, costs and paines of men employed upon? is it not for the food that perissheth, and profits of the world? in the meane time the labour for that durable food, and the Manna that came downe from heaven, is either none or formall, sleight, seldome.

Secondly, how are the affections of men generally bent? is Christ their chiefe joy, or treasure? hath hee gained their thoughts? delight they in his love, more than in life? Or see we not the multitude preferre the

I 2

world

Signes of
Christ un-
dervalued
for the
world.

1.

2.

world before their chiefe joy, set their hearts upon it, doat upon it, their thoughts runne first and last, and all day long after it, with unwearied delight and comfort? when in the meane time they banish thoughts of Christ, of their treasure, portion, and country in heaven. How doe most men feare the losse of the world, more than the losse of Gods favour, their soules, and saluation? How doe they more grieve and sorrow in a trifling losse of the world, than when by sine Gods favour and the grace of Christ is forfeited?

3. Thirdly, how do the speeches of men bewray them to bee worldlings? and if the speech be according to the abundance of the heart, Christ hath small roome there. *Esa. 32. 6. the niggard speaks of niggardlinesse: and 1 Joh. 4. 5. They speake of the world, and the world heareth them. But how long*

Mat. 12. 34.

long should a man watch in vaine for a favorie word concerning Christ, or the salvation of their soules? or speake to them the language of Canaan, it is Hebrew? or thrust in a savory speech, of God, his word, or grace, how strange and unwelcome is it? their *pennes* tell us, that their *hearts* indite no good matter. Is not this to undervalue Christ in comparison of the world? or is this to be a pilgrim, or to possesse, or rather to bee wholly possessed of the word?

Plal 45. 1.

Object. There is no man, whose ordinary theme is not more of the world, than of GOD or Christ: and will you therefore conclude, that there is no man but loves the world better than Christ?

Speeches
of the
world, how
to bee li-
mited.

Ans w. 1. Wee are all more carnall than spirituall, and therefore our thoughts and speeches, will be wandring: but wee must

1.

not please our selves herein, but mortifie and subdue carnall words as well as desires, and groane under this corruption: for, is it not a wofull and wonderfull error, that earth and perishing things should more affect and possesse us, than the great things given us of God in Christ?

2. Secondly, I grant wee have callings, and earthly affaires, which tye us ordinarily to speak and thinke of such things: but the speciall calling of a Christian must bee ever subordinate to the generall, and in all earthly businesse a man must carry an heavenly minde. God gives no leave to be earthly-minded, even while a man is earthly-employed.

3. Thirdly, the speaking and thinking more of a thing upon necessitie doth not ever argue more love unto it, but the speaking and thinking of things out
of

of the valuation of judgement: for instance, A workeman thinkes more of his tooles, and an husbandman speakes more of his husbandrie, than of his wife or children, because these are the object of his labour; but it followes not, hee loves them better, because he doth not in his judgement esteeme these better. Now let a Christian preserve in his judgement a better estimate of Christ, and heavenly things, and his speeches in things earthly will still preferre that, and runne upon it.

So of the two former proofes.

Thirdly, he loseth his soule for the world, that for wealth or by wealth hinders his owne salvation: as numbers doe by unlawfull getting the world, falling downe before the divell for it: wealth is even the divels wages for some sinne committed, being either gotten or kept by evil

meanes, or against good conscience, *viz.* either in the use of an unlawfull calling, or by the abuse of a lawfull.

Unlawfull
callings
make
wealth
dangerous,
when got-
ten.

Of the former sort are such as live by dicing houses, filthy houses, and the like places of hellish resort, which may be rightly called the divells houses of office. And those that live by unthrifitie gaines, by usury, magicke, making the instruments of pride and sinne, or a calling to which they are not fitted, as insufficient Ministers, who runne but are not sent, because they are not gifted: God need not send a message by the hand of a foole.

Or the a-
buse of
lawfull.

1.

Of the latter sort are, first, those that enrich themselves for doing a dutie which they doe not, as grosse Non-residents, that feed themselves, but not the flocke: or for doing that they ought not to doe, as Lawyers, who take reward for perverting equity and right,

right, or perhaps are fee-ed on both sides, by one to speake, by the other to hold their peace, or as good.

Secondly, tradesmen that use false weights, measures, words, wares sophisticall and insufficient: as many who rise by counsellage, and the craft of their trades, by lying or swearing: or by trickes in bargaining abuse the simplicitie or necessitie of men: especially by promise breaking, and slipperinesse in contracts; and by breaking up their estate to defraud men, and cheate their Creditors: an horrible theft, and an arrow shot lately from hell to the overthrow of many: they will be sure of a rich bootie, that shall make them Gentlemen-theeves ever after, when their poore fellows, who never did halfe so much hurt, goe to the gallows.

Thirdly, in the same sort and ranke are Painters, that make ido-

I 5

latrous

*Stirde 2;
multitudo
mō qmō
28 quartas
egreg. 15.
Pelus. lib. 3.
epist. 24.*

latrous or filthy inflaming pictures, as so many wanton and alluring harlots: Stationers that sell filthy and lascivious pamphlets, the diuels trumpets to spread his poyson and uncleanness: All these will one day prove heaue gains, when the eye is open to see the soule lost for getting such an handfull of the world. Here is a great deale of the Mammon of iniquitie, as profitable as *Judas* his thirtie silver-pieces.

We come now to the last proof.

Fourthly, hee loseth his soule for the world, that by the world casteth himselfe back in the way and meanes of salvation: as,

First, when his wealth blocks up the way of salvation, becoming thornes to choake the word, or as water to quench zeale, or as weights oppressing the motions of the Word and Spirit: when riches distract the owners,

4.
Wealth
casts men
backe in
the way of
salvation,
how.

I.

owners, not suffering them to keep watches with God in reading, prayer, meditation, and the like godly exercises: when they are incentives to pride, and back-bayasses to repentance, &c.

Secondly, when they are perverted to hold men, and uphold them in a course of sinne and damnable lusts, as riot, gaming; drinking, whoring, pride, idleness, or the like: or when men waste them in contentions and quarrels needlessly, as some penurious snake that cannot finde a groat in many yeares to uphold the ministry, or any good motion, yet can finde pounds and pieces good store, to spend against his Minister or neighbours, to compass his rotten and crooked wil. But it is good to consider the doome of such wicked servants, that have thus wasted their Masters goods: bind them hand and foot, cast them into hell, there shall

shall bee weeping, and wailing,
and gnashing of teeth.

Use 1.
No cleere
gaine
nor thriving in an
evill way.
Lucrum
fraude par-
tum, dam-
num est, non
lucrum. La-
ert. l. 1. c. 1.

Now conclude from hence,
that there is no hope of thriving
by iniquity, or indirect meanes of
getting wealth; because Gods
curse goes with it, and the plague
ever accompanies it: as if a man
should eat good cheere, but in a
plague house; or weare silke and
sattin, but it is all infected appa-
rel; or as a felon by robbery gets a
bag of money, but hath for it lost
his life, & is pursued with hury and
cry to be apprehended for judge-
ment: *Hab. 2. 6. thou increasest*
that which is not thine. But sup-
pose it were thine by good
meanes, it is but as *thicke clay*
wherewith thou loadest thy
selfe, as a pack-horse that hath no
other benefit of his load, than the
heavie burden of it. What were
a man richer for an estate never so
great, if he were sure it should all
bee suddenly consumed by fire?

yet.

yet such is the wealth of wicked worldlings, who are well-pleased without any other portion: the curse of God as a spark of fire kindles in that estate, and moulders, and consumes it, that oftentimes not the third or second heire rejoyceth in it.

*De male
quæ filiis vix
gaudet terri-
us heres.*

And it will bee wisdom to consider, whether fraud and guile have not brought such a guest as povertie, into many houses. Looke upon shifters, gamblers, couleners, and deceitful persons, who by all their trickes and shifts profit themselves little or nothing in their estate, and cannot shift off contempt, reproach, and beggerie: and many unjust persons who have risen and ruffled by deceitfull courses, have as suddenly sunke and withered; and no reason could be imagined, but the falshood of their foundation, and a secret and insensible curse of God, fretting the very
timber

*Male para,
male dili-
gence.*

timber of their houses; sometimes in their owne dayes, sometimes in their heires after them, wasting and consuming as wickedly and speedily as ever their fathers got it; whereof our age affoordeth many fearefull examples.

Now if God have spared the arrest of those goods forfeited by falshood, speedily labour to prevent it by repentance, by mercy, by restitution, by reformation. Never trust to rise by that, which so many others fall by. Thinke not to turne that to a cleare gain, which is to all others a losse: yea, and the greatest losse to thy selfe, in earthly things and heavenly, in body and soule, nay, of body and soule, which is the greatest of all losses, and most irrecoverable.

Use 2.
Further
thy sal-
vation by the
world.

Again, our care must be, to be so far from losing our soules for the world, as that by the world we further the salvation of them.

First,

First, for that God gives not these things as snares and hindrances, but as staves in our hands to helpe us in our way, and as a prosperous winde to him that is failing to heaven.

Motives

1

Secondly, he hath commanded us to *Honour the Lord with our riches*, *Pro. 3. 9.* to use them as our Masters talents, to our Masters advantage: to use them as our servants: and a slave is intolerable, when he takes on him to rule the house, especially when as a rivall he wooeth his Mistresse to gaine her love from his Master: so riches are good servants, while servants; but if they allure the soule, and withdraw the heart from the husband, they must be turned away.

2

Thirdly, what a lamentable thing is it, to pervert the good gifts of God to our owne perdition? as for a glutton to kill himselfe with that which should preserve

3

preserve his life.

Quest. But how may I by riches promote mine owne salvation?

Meanes. 1.
Five sorts
of friends
to be made

1.

2.

Answ. First, make friends of them, to helpe thy selfe into everlasting habitations, *Luke 16. 9.* First, make God thy friend by maintaining his worship, and the persons and places belonging unto it: buy the meanes of grace, and settle the Ministry: *buy the truth and sell it not.* Once the people brought *too much* to the Tabernacle: but the fault is now on the contrary side: see *Exod. 36. 5.* and *Pro. 17. 16.* Secondly, make Christ thy friend, by relieving his poore members, whom wee have alwayes with us, not onely to exercise their humility and patience, but also the mercy and liberality of the rich: and Christ acknowledgeth, what is done to them is done to himself: and who would not relieve Christ, if he stood in need?

need? Thirdly, make the poore thy friends, that they may receive thee, by their prayers, and testimonie of thy charity. The loynes and bellies of the poore blessed *Job*: *Obadiah* fed the Prophets of God: *Dorcas* made garments for the poore: *Cornelius* his almes came up before God, and obtained a remembrance. Fourthly, make all men thy friends; *To do good and distribute, forget not: for with such sacrifices God is well-pleased, Heb. 13. 16. Doe good unto all, especially the household of faith, Gal. 6. 10.* How fit is it, that the necessities of men in want should bee relieved by such as are laden with superfluities, to this very end, to doe good to others?—for the gathering of wealth should be like the gathering of *Manna* (*Exod. 16. 17.*) whereof some gathered more, and some lesse, but so as hee that gathered more, had no overplus, and

3.

4.

5.
*Terræ om-
 nia, que
 servando a-
 mittimus,
 largiendo
 servamus.*
 Greg.
 2 Cor. 9. 6.

and hee that gathered lesse, had no want. Fifthly, make thy selfe thine owne friend, by laying up a good foundation in good works, by an hopefull and liberall seed-time: *for he that soweth sparingly, shall reape sparingly*; and by workes of mercy further both thy reckoning, and reward of mercie: All which blessing and reward they wilfully deprive themselves of, who neither for their Masters honour, nor the good of their fellow-servants, nor for heaven and salvation it selfe, will part with any thing; but in stead of blessing lay up judgement mercilesse for themselves, shewing no mercie.

So of the first meanes.

2.
 Deut. 28.
 47.

Secondly, use riches to serve God with more *cheerfulnesse*, and with a good heart in the midst of *abundance*. A rich man may have more freedome to enjoy the word, more time for meditation

dition, prayer, reading, and godly conference; which time and spare houres the poore want, who are bound to their daily labour; and must not bee spent by the rich in riot, in lusts, in gaming and idlenesse, but in doubling their measure of grace, and labour in the meanes of grace, reading, hearing, praying, meditating so much the more, as God hath freed them from the incessant labour, care and travell of others. For, if thou hast so many spare houres, thou must give account whether thou art richer in grace, according to the proportion of those houres, than those that have no such release from their labour. But in stead hereof, how have the things of the world thrust in upon many, to take up their thoughts, to unsettle good resolutions, to resist good motions and duties, to juggle out the course of fruitfull conversing with.

with God ! Oh what hurt have their soules sustained in all these particu'ars!

3. Thirdly, draw out of these outward things a spirituall use: for else the beasts use them as fruitfully as wee. For example: when I see my selfe or others so intent to treasure in earth, I must turne mine eyes upward, and say to my selfe, Alasse, what am I doing ! I professe my selfe chosen, and called out of the world, that I am a citizen of heaven, that I am risen with Christ, &c. and must I drowne my thoughts in earth, and not seeke things above ? I professe the pure religion, which keepeth it selfe unspotted of the world: and being called out of the world, I must in the world looke for affliction which ever attendeth the chusing of the better part : I must not now live after the courf of the world, as in times past : I am crucified to the world

world, & the word to mee: I cannot serve two Masters, commanding so contrary things, nor share my heart betweene God and the world, nor have one foot in heaven, and another in earth; sinfull pleasures will never suit with spirituall joyes and delights. Againe, doe I cast mine eyes upon my own or other mens full cups, and large revenues? and is my earthly heart working it owne contentment in the abundance of outward blessings? now must I checke it, and bend it backward, and say to it, Alasse, what will it availe mee to leave barnes full, houses full, chests full of treasure, and carry my soule emptie away in respect of true grace? And thus, one way or other, a good heart may still helpe it selfe by temporalls.

4. Labour to hold and use them alwayes: First, *in Christ*, by whom our right is restored unto them:

4.

them: Secondly, *with Christ*, accounting himselfe the chiefe treasure, and his grace and service the one thing necessary: Thirdly, *for Christ*, employing them to his glory, and the benefit of our selves and others his members.

A notable meanes by riches to further the salvation of our soules.

use 3.
Riches
thus un-
profitable,
how.

Lastly, consider seriously the reason of our Saviour, saying, there is no profit in that wealth for which a man loseth his soule, or by way of question, *What shall it profit a man to winne the whole world and lose his owne soule?*

1.

First, they are not able to make his person better: they make many a man worse, but can make no man better: or better they can make him, that is, of better place among men, who measure goodnesse by goods, but not the person better before God: for, did they better

better a mans person, why have the worst most store of them? how is it that my Lord *Esaugoth* strutting with foure hundred men at his heeles, and poore *Jacob* comes creeping and crouching unto him? why doth *Pharaoh* sit on the throne, and his lust is his law, and *Moses* and *Aaron* humble suiters unto him? why doth *Nabal* abound in superfluitie, and *David* become his petitioner for some reliefe? why are false prophets set up at *Jezabels* table, and *Elias* the meane time in commons with ravens? Or if they were so profitable to better a mans person, why did not Christ furnish his Disciples with them? why did hee forbid them to possesse gold or silver? why must *Judas* have the bagge, while *Peter* saith, *Gold and silver have I none?*

2. Though they can thus farre better a mans outward estate in temporalls,

2.

temporalls, that he hath what to eate and drinke, and put on more than others, which not onely poore men enjoy in some good measure, but the very brute beasts themselves also: Yet what can they profit a mans inward estate? can a jewell buy faith, or repentance, or pardon of sinne? can cloathes of gold get a suite from God, or the spirit of God, or the hearing of prayer? nay, do not riches rather hinder all these?

3. Thirdly, though they seeme to profit a man for a time, yet when hee hath most neede of them, they faile him; and prove most unprofitable, and either fly away as very vagrants, or, if hee hold them in his hand, and leane on them, they become very reeds, which breake and pierce the hand that holds them. See some instances.

1. First, in time of danger, and Gods

Gods visitations when they have caused us to forsake GOD our helpe, they prove helpelesse: 1. *Sam.* 12.21. they are called *vaine things which cannot profit us, nor deliver us, because they be vanities: Pro.* 11.4. *Riches availe not in the day of wrath,* that is, they cannot stop or hide from Gods judgement, they cannot wall out the plague, nor the sword, nor the famine. The full purse never kept a man from the robber, nor the full chest from the theefe.

Indeed in time of peace and frozen securitie, they may as ice beare us up awhile: but when the fire of Gods wrath comes, they melt under us, and leave us in the fads: Compared therefore to the brookes of Arabia, that for one time of the yeare are covered with ice, and the other part dried up with heat, when the passenger hath most need of them; *Job* 6. 16.

Instances of times and cases wherein wealth will doe us no good.

I.

K

Zeph.

Zeph. 1. 18. Silver and gold cannot deliver in the day of the Lords wrath: nay, they are so farre then from being helpes, as they are heaue burdens to the owners, as Ezek. 7. 19. The rich man shall cast his silver away, and his gold shall be farre off: nay, the greater his wealth is, the greater plague, the greater grieve, and spoile awaites him: as a tree that hath thicke and large boughs, every man desires to lop him. And how many have wee knowne overthrowne by the finenesse of their garments, who if they had had a shorter traine, had in likely hood stood out many yeares longer!

Remember that *Riches have wings*: under which let the Master *hide* himselfe awhile (as *Esa. 28. 15.*) making falshood *his refuge*, and hiding himselfe *under vanitie*: yet with these wings will they fly away, like a runagate servant when his Master hath

hath most need of him.

Secondly, in time of sicknesse they are unprofitable. The honourable Garter cannot cure the gowt, nor the Chaire of Estate ease the collicke, nor a Crowne remove the head-ache. Can a man by all his wealth buy a good nights sleepe? can it help him to a good stomacke? or free him of one shaking or burning fitt of an ague? Nay, as wormes breed in the softest woods, and cankers in the most sappie trees; so softnesse, idlenesse, fulnesse, intemperance, and effeminate delicacie in the rich, procure peculiar and most incurable diseases.

Thirdly, in the day of death they cannot profit: *Job. 27. 8.* *What hope hath the hypocrite, when he hath heaped up riches, and God takes away his soule?* for as they cannot help to life or birth (in which case some would give thousands or millions for an heir)

2.

Nugas Scythæ ornamenta missa à Michaelè Paleologo aspernatu, rogavit nunquid calamitates, morbos aut mortem depellere possint? Pachymer. list. l. 5.

3.

Psa. 81. 6. 7.

Luk. 12.

15. 20.

so they cannot help in life to put off death. Doe not *Princes fall like others*, and these *gods dye like men*? Could all the rich mans wealth hold his soule one night? no, the foole found his life stood not *in abundance*. It is righteousness, not riches, that delivereth the soule from death, *Prov. 10. 2.* Nay, at death they bring much bitterneffe: for it is as great a pang of death to part with wealth, as to part with life: so as a rich man without better hopes dyeth a double death here: And one miserie abides with him, that while he leaves his wealth, hee carries his sinnes with him, occasioned in the getting, keeping, and disposing of them; these lye downe in the dust with him.

4. Fourthly, after death they profit not: they cannot keepe the soule from hell, nor ease that torment one moment: they cannot keepe corruption from the body:
- open

open the grave, and see if thou canst discern a difference between the rich and poore: tell me if the wormes spare either of both: but if the living be wronged by cost about embalming, entombing, or the like, it is but a corpes still, no sweeter to God, if not sweetned by the embalming and buriall of Christ.

Fifthly, at the day of judgment the whole world cannot profit a man, being then set on a light fire; then shall gold and silver, and precious stones, and common stones be all one: the Judge will not be corrupted, nor can causes be gilded, nor sentence pronounced according to our wealth in goods or lands, but according to our graces, & riches in good workes: This will be then the only profitable wealth; not gold in our chests, but faith and pietie in our consciences, shall avayle us: and, not that we had abundance, but

5.

*Vera divi-
tia, non opes
sunt, sed
virtutes
quas secum
conscientia
portat, ut in
perpetuum
dives fiat.
Bern.*

K 3

that

that wee were abundant in faithfull dispensing, shall be our acceptance. *Pro. 21. 21. Hee that followeth righteousness and mercy, shall finde righteousness, life, and glory.*

And now after all this say, *What profit is it to winne the whole world, and lose his owne soule?*

Or what recompence shall a man give for his soule?

Two meditations arise out of these words.

Doff. 1.
Mans soule
a most pre-
cious thing

1. The soule of a man is a most precious and invaluable thing: seeing all the world gained is not comparable to the losse of one soule: *Pro. 6. 26.* it is called the *precious soule*, or life of man. See it farther, 4. wayes:

Declared
4. wayes.

1.

1. Consider the soule in it self: it is a particle of divine breath: not created as bodily things, consisting of matter and forme, but inspired of God. For the soule is neither traduced from the soules
of

of Parents, and much lesse generated of any corporall seed or matter, but the Lord that spread the heavens, and founded the earth, formed the spirit of man within him, Zech. 12. 1. neither was it created without deliberation of the whole Trinitie. Gen. 1. 26. Let us make man in our owne image, or likenesse: as being the exquisite Master-piece above all other.

2. Behold it in the faculties of it, and wonder that God should put in such a piece of clay so divine a soule: And that, not onely in regard of *supernatural* qualities, of holinesse and righteousness, in the entire nature of it; but also in respect of *natural* qualities and operations, resembling God in his understanding and wisdom, it hath a *facultie* to understand and know Him whom it ought chiefly to love, and is almost infinite (at least, insatiable) in seeking knowledge; a *facultie*

3.

Anima dum vivit, sicut corpus, anima est: dum vult, animus est: dum scit, mens: dum recollit, memoria: dum rectum judicat, ratio: dum spirat, spiritus est: dum aliquid sentit, sensus est. Ibid. Etym. 11.

to will, even that which God wil-
leth, nor resteth it in any thing
of this life, nor is contented with
any thing below, but willet
principally things beyond the
sight, blessednesse and happinesse,
and respecteth good estimation
after death; and so argueth it
owne immortalitie, as God is
immortall: *a facultie of conscience*,
that stands in awe to sin though
none looke on, or citeth the per-
son before Gods tribunall, as *Bel-
shazzar* and *Felix* who trembled.
It hath likewise all his operati-
ons above sense, to love GOD,
feare God, beleve in God, em-
brace Religion, meditate on hea-
venly things: with an aptnesse to
proceed in the knowledge of
God, which other inferior crea-
tures cannot doe.

3. Behold it in the end of it:
it was not made for the body, but
the body for the soule, and, not
onely to be the *tabernacle* of the
soule

*Regius
a. m. n. i.
sumidus
Nos. Menan.*

3.
*Creatio cor-
poris &
membrorum
est propter a-
niam. A-
rist. 1. 2. de
animalibus.*

soule to dwell in, but the *instrument* of the soule to worke by: for the soule tyed to the body cannot put forth his faculties without organs and senses of the body, to expresse love and dutie unto God. But, the primarie and proper end of the divine soule is, to live to God in this life, and with God in the life to come.

Fourthly, behold it as redeemed by Christ, and created again to Gods image. What a price did God and Jesus Christ set upon it? what more precious than the blood of him that was God? The ranfome of the soule must be above all *corruptible things*, 1 Pet. 1.18. Also as it is sanctified by the Spirit: what can bee comparable to his unmatched graces? no pearles are to be compared to wisdom, to precious faith, to the feare of God which is a rich treasure. And if the hangings bee so precious, what may we thinke of the roome? K 5. Then

Use 1.

Bee the
more care-
full, that
nothing
hurt it.

Then bee so much the more
warie to shunne any thing that
may hurt the soule. We esteeme
our naturall lives precious : and
therefore are carefull to avoyd
whatsoever is prejudiciall to
the body. But the divine nature
of the soule, & the excellencie of
it above the body, calls for more
care and watchfulnes about it: as,

Instances.

1.

1. *Abstaine from fleshly lusts
which warre against the soule :*
(1 *Per.* 2 . 11.) beware of inward
uncleannesse and impuritie, the
projects of the flesh, pleasures of
the flesh, or pleasing of the
flesh, which *savourerth not the
things of God*, but *fighteth against
the spirit* : *Rom.* 8. 7. and *lusteth
against it*, *Gal.* 5. 17. Once al-
ready it hath robbed us of Gods
image and our owne happinesse :
and cannot but serve us so again,
if we listen unto it.

*Animum
non mors,
sed mala vi-
la perdit.*

2.

2. Beware of earthly lusts,
worldly desires, and seeking af-
ter

ter these transitories which
drowne the soule in perdition, *Co3. 2. 1.*
 1 Tim. 6. 9. How carefull will a
 man bee of falling into a whirle-
 pit, where if good helpe come
 not in time, hee is sure to bee
 drowned? it is the word there
 used: noting a certaine danger
 of drowning in a well or pit: and
 such a danger as covetous rich
 men seldome or never get out
 of.

3. Beware of false doctrine, er-
 reurs, and heresies against the
 truth received, which are the
 poyson and plague of the soule.
 A man would not for a world
 drinke a draught of poyson: and
 a carefull Christian will not wil-
 lingly drinke in any poysoned or
 infected doctrine, which is infi-
 nitely more deadly to the soule,
 than the other to the body.

4. Beware of all sinne, but espe-
 cially of sins against conscience,
 which are called *wasting sinnes*;
 and

3.

4.

Peccata de-
 structiva

and of David, prevailing finnes, *Pfal. 19. 13.* Presumptuous sins make great gashes in the soule: no sword can so gash and cleave the body. Who would not avoid a mortall wound from a keene and mortall weapon? Every sinne is a mortall wound, but these farre more desperate and incurable.

Use 2.

Murder of
soules an
horrible
sinne.

Againe, is the soule so precious? then the murder of the soule is the most horrible sinne that can be: to destroy the body of a man, is to destroy Gods image: yet a greater sinne to destroy his soule. Ah fearefull sinne of non-residencie, which destroyeth so many soules! for if vision faile, people must perish, *Prov. 29. 18.* The carelesse neglect of so many soules as are under our charge, is a fearefull, and unregarded sinne. Nature teacheth to prevent death and mischief from the bodies of all that are within our gates, even beasts themselves:

*Cadit as-
nus, & in-
venit qui
ipsum suble-
vet: cadit
anima, &
non est qui
manum op-
ponat. Bern.
in Cant.*

themselves: and shall wee do no more for our brethren and bowells, than for our beasts? Never a soule thou standest charged withall, but if it miscarry by thy default, *thy life shall goe for his life*: see 1 King. 20. 39. and Ezek. 3. 18.

On the other side, is the soule so precious? then the saving of a soule is one of the best and highest workes of mercy, and shall receive the best reward: *to shine as the starres in the firmament of heaven*, Dan. 12. 3. How should this stirre up the Ministers to diligence in preaching, so to feede and save soules? The gaining of one soule is above the gaine of the world. Therefore as the Lords nurses be ever laying out your breasts, and afford the Lords children his owne provision, in the word and sacraments: labour to bring them to faith, by which they receive the food: *follow* and

Use 3.
To save soules, a worke of highest nature and worth.

*Anima etiam pessima,
melior optimo corpore.*
Aug.

and pray for the spirit, by whose heat it is digested and turned into the nourishment of the soule.

How should it excite Parents and Masters to tender the precious soules of their children and servants, to winne them to God by instruction, counsell, prayer, example, every way helping them out of sinne? The chiefe love and care should bee set on that, which is most precious. But great is the sinne of most men, who no more regard the soules of their children and servants, than if they had no soules at all.

How should it stirre up able men to set up and hold up the Ministry every where, according to their power, which is the highest worke of mercie tending to save soules? Ordinarily rich men at their death give (if any thing) to hospitalls, or
works

workes of charitie to the poore. And these workes of mercy to the bodies of men, being fruits of faith, are worthy evidences of the power of the Gospell, and *shall not want their reward*, *Mat. 10. 42.* But if any man would runne at the best prize, and doe a worke of truest mercie, doe it to mens soules, provide for their instruction, get them food for their soules, and the cloathing of Christs righteousness: this is *the better part*, (*Luke 10. 42.*) to shew mercy to the more precious part: the saving of one soule is a more happie worke than the provision of a thousand bodies: that must bee done, and this not neglected.

More: how careful should every one be for his owne soule, which is here prized at so deare a rate? all other things of price we are charie of: for our bodies we are excessively carefull, both to free
them

Si magnæ mercedis est à morte eripere carnem, quamquam mortuam, quanti est meriti à morte animam liberare, in calisti patria sine sine victuram? Greg. mor. 16.

Use 4.
Be specially carefull to save thy soule.

them from annoyance, and supply them with abundance of good things: how much more would we doe so for our soules, if wee prized them above our bodies? but generall is the folly of *that foole* in the Gospell, *Luke 12. 20.* who provided for every thing but his poore soule.

Si animam negligimus, nec corpus saluare poterimus. Non enim anima pro corpore, sed corpus pro anima factum est, &c. Chrys. de repar. lapsi.

Consider: even in this life the welfare of thy body depends on the good estate of thy soule: and if the soule bee well provided for, and saved, the body is sure to be saved too. Remember the promise, *Exod. 23. 25.* *If thou cleavest to the Lord, hee shall blesse thy bread and thy water, and take all sicknesse from the midst of thee.* And the keeping of the words of wisdom is *life to those that finde them, and health to their flesh, Prov. 4. 22.* Hence the godly in death were ever and onely carefull of their soules: as *Steven (Act. 7. 59.) Commended his soule into*

into the hands of God : and Christ, himselfe, his spirit into the hands of his Father, (Luke 23.46.) not mentioning their bodies : they knew one cure implied the other.

Lastly, note the madnesse of men undervaluing their soules, and exchanging them for an handfull of earth, when indeed the world cannot profit them after this losse. Once *Adam* and all his sonnes exchanged an innocent estate for a sinfull and miserable : and so it is still. And with the prodigall sonne, wee forgoe willingly our fathers favour for harlots and harlotrie, our fathers house for a strange country, our fathers bread for huskes. What an extreme folly this is, appeareth thus : lay a man the wealth of a Kingdome, a Crowne, and all the world in his hand for his life, he will not forgoe it at any hand, but will readily say, what will
all

Use 5.
Madnesse
to lose the
soule for
the world.

all this doe mee good when I am dead? hee is wise to esteeme his life at an higher rate than the whole world, because all the world cannot recompence or make up his losse. But offer him a morsell of unjust gaine, or a slight unlawfull and stolne pleasure for his soule, hee makes a present exchange: Ah seely man, whose soule is so small a moate in thine eye, which a thousand worlds of men and Angels could not redeeme! God set it at the highest rate: and the divell would give a whole world for one soule: but thou countest it not worth any thing. Hell shall be filled with soules at a cheaper rate, than one soule can get to heaven by.

So of the first meditation.

Doct. 2.
No helpe
for a soule
once lost.

The second is this: *For a lost soule there is no remedy nor recompence: all the world cannot redeeme a lost soule: for a soule not yet quite lost,*

lost, may be a recompence by the blood of Christ; but for a soule lost is no remedie nor ransome, no not in Christ himselfe.

To conceive this, consider,

1 What is the estate of a lost soule.

3. things
to under-
stand it.

2 What it is, that being once lost makes it irrecoverable.

3 The worthlesnes and impotencie of all earthly things to help it.

For the first of these: see what goeth to the losse of a soule.

1. There is the losse of Gods favour, fellowship, and presence; whose favour and presence is *better than life*: for with him is the Well of life. And not that onely, but the soule is thrust under Gods most heaue displeasure, and his hot wrath, which is a consuming fire.

I.
The estate
of a lost
soule, what.

I.
Psal. 43. 3.

2. The losse of Jesus Christ, and all the benefits of his redemption: and so the soule is cut off from *remission of sinne*, to which onely
belonget

2.

Psal. 32. 1. 2.

belongeth blessednes; from *imputation of righteousness*, which only entitleth to life; from the *dignitie of adoption*, to which only belongs the inheritance; from the *benefit of Christs intercession*, that hee will not so much as pray for such. Now the soule lying without Christ, lyeth under the *whole rigour* of the Morall Law, under the *curse and sentence of condemnation* and malediction, for provoking so high justice; and under the *power of Satan*, as a Jailor, holding the sinner unto *execution* in everlasting chaines.

3.

3. The lost soule hath lost the blessed presence of the Spirit of God, which is the soule of the soule; and as the Sunne to the world, so is hee to the Elect for light and comfort. There is a losse of the Spirit in all his saving offices: his *illumination*, further than to make them unexcusable; his *consolation* and joy, having left them

them to eternall horreur and heavinessse: and his assistance of leading them into all truth, or raising requests in them. Thus wanting the spirit, they want all degrees of mortification, from first to last, in life and death. They are layd under the whole power of their vain conversation, & under all the corruption of the present evil world, that they may eternally lye under as much power as guilt of sinne.

4. There is the losse of heaven and happinesse, and that eternally: and not that onely, but the sense of horrible torment, expressed in Scripture by *unquenchable fire*: which notes them infinitely miserable, in the eternitie and duration of most exquisite torments: for *their worme dyeth not, and their fire goeth not out, Esa. 66. 24.* and they have *no rest*, but the smoake of their fire *ascendeth continually, Rev. 14. 15.* so as they shall *seeke death, but shall not find it:*

4.

Mat. 3. 12.

Rev. 9. 6.
Ipsa esse,
in pena.

it: their very being is a punishment.

II.

What
makes a
lost soule
irrecoverable.

1.

Next, what is it, that makes the soule, once lost, irrecoverable?

1. An invincible wicked and hard heart, settled upon sin, and sending out all cursed practises of lying, swearing, despighting grace in the means and bringers, crueltie, injustice, vaine confidence, and all manner of sin. *They that doe such things*, are shut out of the kingdome of God, and of Christ, 1. Cor. 6 9. Gal. 5. 21. For such bewray themselves given up of God to a reprobate minde, calling good evill, and darknesse light; whose consciences are seared against all goads and prickings of the word: no counsell or admonition toucheth them, nor troubleth them: all the threats and menaces of the law are to them as iron-weapons to Behemoth, esteemed as straw. Here is a man

in

Rom. 1. 28.
Esi 5. 10.

1 Tim. 4. 2.

in a lost estate. *Judas* is a lost son of perdition : how know you him ? all the counsels and admonitions of *Christ* are lost upon him, nothing workes upon him for reformation : and obstinate *Pharaoh* will be broken all to pieces, before the powerfull ministerie of *Moses* and *Aaron* can bend him.

If we meet with such knottie pieces, on whom in vaine wee breake many wedges ; who, if *Moses* and *Aaron* were immediately sent with as many miracles as messages, or if *Christ* himselve in person should perswade with them, yet still would remaine obstinate, alas, what remedie ? who can save a lost man ? a man that will not bee saved ? A man that chuseth death, must dye : he will not live.

2. This also makes the lost soule irrecoverable, for that it hath trod under foot the blood
of

2.

of Christ; so as there is *no more price or sacrifice* for his sin, Heb. 10.29. And *they doe this* (saith Ambrose) *who sin voluntarily, without feare, not regarding the blood that was shed for them, not fearing Christ the Judge who sometimes shed his blood for their redemption.* This is to crucifie Christ againe daily *to themselves,* and to put him to death daily, who having dyed once can dye no more. Slight this blood of Christ, and sin against it, what can save thee?

Heb. 6.6.

3.

3. The Spirit of grace in the Ministry hath beene despighted, his motions and knockes all rejected, himselfe grieved and banished. And now that he is driven out with *despight*, hee never comes more, let that soule sinke or swim: the Spirit of life is gone.

Heb. 10.29

4.

4. The day of mercy hath beene despised, the season of grace hath beene

beene slipped, the doore of grace is now shut, a world of teares and sorrow cannot now quench the fire of wrath kindled against the sinnes, and soules: now the blessing is too late sought with teares: teares of horror and despaire (a full sea of them) cannot wash the guilt of one sin: repentance is now unseasonable. Time was when Christ called Ierusaïem with tears, & would have gathered her *as the hen gathers her chickens*, but she would not, the things of her peace were then hid from her eyes, and afterward all her sorrow was too late.

Mat. 23. 37.

Next, see the worthlesnesse and impotencie of all earthly things to recover a lost soule.

First, in their rankes. *Whatsoever is in the world*, is reduced to one of these three heads (1. John 2. 16.) *Lust of the flesh*, voluptuousnesse, pleasures; wherein if there be any excellency, the brute

L beasts

III.

All unable to recover a lost soule, how and why.

I.

τι μὲν ἐστὶν ἡ
 ψυχή.
 Epict. c. 1.
 & 2.

beasts led with sensualitie enjoy it above men; for they enjoy their appetite without all restraint and checke, of reason or religion. *Lust of the eye*, desire of wealth, riches, abundance, whereof worst men are greatest gainers, and those that have no true treasure, abound in these: beside, the Scripture calls them shadows, lyes, thicke clay, uncertaine and deceivable riches. *And pride of life*, honor, ambition, preferment, estimation of men; which are so much the more worthlesse, because they depend upon other mens breath and opinion: beside, the whole world is witnesse to the levity and inconstancie of them. And can these things, so vaine in themselves, recover so infinite a losse?

2.

Anima pre-
 tiosior est
 corpore, &
 omni posses-

Secondly, see them in their properties. As they are vaine in themselves, so are they not ours, but some from parents as inheri-
 tances,

tances, some from Princes as honors, some from people as praise, name, reputation, and all in other mens power so long as they will conferre or retaine them. But our soules are properly ours: as also our sinnes: and *no man can redeeme the soule of his brother, Psal. 49. 7.* Againe, they are changeable and temporarie. For wealth, a man may out live a world of it, and dye a begger. Mens favors are no inheritance. Beautie will not stand before one fit of sicknesse: nor strength the shake of one ague. One snuffe of a candle may suddenly overmaster the greatest estate: and the greatest pleasures are but *for a season.* Whereas the soule and faculties of it are immortall, and capable of eternall weale or wo.

Thirdly, that which must ransom the soule, must appease the infinite wrath of God; which all finite creatures are not able to

L 2

doe:

sancti, & omnibus aliis bonis. Arist. pol. 7.

Heb. 11.
25.

3.
What goes to the ransom of a soule: in 3. things.

doe: *Pro. 11. 4. they awayle not in the day of wrath.* Only the blood of Christ is a plenarie expiation. Againe, that which must ransom a soule, must buy backe the sentence, and procure a righteousness answerable to the law: but the whole world cannot do that: onely Christ frees from the sentence of condemnation, and his blood onely obtaines for us better conditions by vertue of a new covenant, than the law affords us. Lastly, that which ransomes a soule, must help us out of corruption, pull us out of the power of Satan, keepe the soule from hell, and invest us into life and immortalitie: But a world of worlds cannot doe the least of all these: and therefore can be no proportionall recompence for a lost soule.

4.

Fourthly, all the world cannot offer a recompence to God, of any thing which is not his owne:

owne: whereas our ransome must be of a thing undue, an offering above that the law requireth, a free-will offering: so that no sinner can offer a ransome of sin. And by all this it appeareth, that the whole world cannot afford a recompence for one lost soule.

Which serves to condemne the extreme blasphemie of the Romish Church, teaching that masses, pardons, indulgences, satisfactions, humane merits & pilgrimages, and a thousand such toys can become a recompence for a lost soule: whereas no man nor Angell can become a recompence for a lost soule, it is too great a price to pay, the person must be no lesse than G O D and man: 1 Pet. 1. 18. *Ye are not redeemed with corruptible things.*

2. Let such rich men, as to whom our Lord directeth this speech, consider of their wofull estate; while they abound with
L 3 wealth,

Use 1.
Confutati-
on of Pa-
pists.

3.
How to be
affected to
the world
so worth-
lesse.

wealth, & trust in nothing so much as that. A broken reed: and for all their wealth, being wicked, they must to hell; their riches cannot ransom thē, yea they rather plunge them into the pit than help them out; as a wedg of gold helps more to drowne a man that is cast into the sea, thā to save or deliver him. Which should be of use to all, the more willingly to want them, the more weinedly to hold them, to grow into an holy contempt of them, and to raise our desires to better & more durable riches.

3.

Be hum-
bled for so
great losse,
or hazard.

3. It may humble us, for that it imports the extreme miserie into w^{ch} wee have plunged our selves by sin: we have lost our soules, and cast them into so ruinous a condition, as the whole world is not sufficient to ransom them. The greatness and desperateness of the cure amplifies the greatnesse and desperatenes of the disease. What earthly danger is it, which the world

world cannot buy out? but gold and silver cannot purchase a Church: no not one soule. It must be an infinite ruine and breach, the repaire whereof must be of such infinite value and sufficiency.

4. It calls us to behold the excellencie of Christ, and fixe our eyes upon the wonderfull vertue of his precious blood, which did redeeme our lost soules, when all corruptible things in the world could not. How should it excite us to love him, and admire his goodnes? and raise the price of grace, which is beyond all treasures? yea and teach us to esteeme the rebukes of Christ greater riches than the treasures of Egypt? Paul would bee set downe a nothing in himselfe, that he might finde the vertue of Christ his death and resurrection: the worth and value wherof is beyond the worth of many worlds; even so farre as infinite

4.
Admire
Christ the
redeemer
of soules.

Heb. vii.
16.
Phil. 3. 9.
10.

is beyond finite, which holds no comparison.

5.
Be the
more care-
full to save
soules,
thine own
& others.

Lastly, it may raise in us the true valuation and respect of our owne soules. Is the soule at such a rate, as being lost a whole world cannot redeeme it? what an extreme madnesse then is it, for men so to live as if they had no soules? or if they have, they are but as salt to keepe their bodies sweet: void of all care, either to keepe or save them: never an horse or hog about their houses, but their lives are more regarded than their precious soules. Certainly there is nothing of price, no pearles, no grace, nothing worthy of care, where men are so carelesse.

Let us bee exhorted to looke better to our soules, than to lose them for any baits which the diuell or the world layes in our way. Prize them above all the world, as Christ doth. Be serious
in

in the saving of thy soule, above the winning of the world. Use the ordinary means diligently. Get the Spirit of faith, love, prayer, &c. which are utterly contemned by the most, & too much neglected by the best. And with thine owne soule pitie and prize the soules of others, especially such as are committed to thee, as a Pastor, as a Parent, as a Master: lose them not for want of instruction: esteeme the soules of thy wife & children, precious things; bring them to the means of salvation: teach them, pray for them, help them out of danger of perdition: if by thy default one soule be lost, all the world cannot make up the losse, either to thee or to that person.

I s

Verse

Verse 27.

For the Sonne of man shall come in the glory of his Father, with his Angells, and then shall hee give to every man according to his deeds.

Argu-
ment: from
the last
judgment.

Our Saviour having enforced his doctrine of selfe-deniall by two strong arguments already, the inevitable *danger* of fayling herein, and the *unprofitablenesse* of that unhappie match of winning the world with the losse of the soule; in these words addeth another, of no lesse force than the former, drawne from the consideration of *the last judgment*, wherein all those his sayings shall be fully accomplished: for, howsoever he was now abased, and rejected, as not worth the following and owning, yet the time commeth that hee will come in the glory of his Father, attended
with

with his most glorious Angells, and then shall hee give to every man *according to his workes*, that is to say, to the wicked, who for avoyding the crosse & perill have rejected him, and the profession of his Gospell, eternall perdition; but to the godly, who have persisted in the constant confession of his Name (according to their workes) life eternall.

This application of these words to the former matter, is the true connexion of them: wherein consider five things,

1. The person that must come,
the Sonne of man.

2. The action of comming, *shall come.*

3. The manner of comming, *in the glory of his Father.*

4. His attendants, *with his Angells.*

5. The end of comming, *to give to every man according to his deeds.*

5 things to
bee ex-
pounded.

For

1. For the first. The person that must come, is *the Sonne of man*: which title is used in the Scripture, either *commonly*, or *singularly*.

Christ called the son
of man,
now.

In the former sense, for any common man borne of another: *Job 25. 6. How much more the Son of man, which is but a worme?* In the latter it is taken for the eternal Sonne of God, being made man: *Matt. 8. 20. the Sonne of man hath not where to lay his head.* For by the sonne of man is meant here whole Christ, by an ordinary figure, whereby that which belongeth to one nature, is ascribed to the whole person: so in *Mat. 9. 6. the sonne of man hath power to remit sinnes*: which power agrees not to Christ as the son of man, or in respect of his humane nature, but in respect of the eternal Person, as hee is God: for, who can forgive sinnes but God onely? Beside, Christ while hee
was

Christ sup-
posed.
John 3. 13.

was in the world, said, that the sonne of man *came downe from heaven, & is in heaven*; which then could not be in regard of his humane nature, but of his divine.

Nay, by this title our Text must needs understand whole Christ, God and man, the Sonne of God, and the Sonne of man: for though his speech expresse him the Sonne of man, yet the action here referred unto him (to be the just Judge of all the world) proclaims him to be the Son of God: and, hee is indeed the Sonne of man, but comming in the glory of his Father.

Quest. But why doth Christ ordinarily, speaking of himselfe, call himselfe *the sonne of man*? he might have said, the Sonne of God shall come in the glory of his Father: which might seeme to have added more weight to his words.

Ans. Yet he useth the other title,

1. In

Why called ordinarily the Sonne of man.

1. *In respect of himselfe.* To note that hee was a *true man*: being not onely a man, but *the sonne of man*: that borne man, having flesh and blood nowhere else but from man. And herein this second *Adam* was opposed to the first, who was a man, but not *the sonne of man*: for hee was *the Sonne of God* by creation, *Luke* 3. 38. The first *Adam* was framed of the earth, and so was made a man, but not *the Sonne of man*: the second *Adam* tooke flesh of the Virgin, and so was not onely *man*, but the *Sonne of man* also.

Againe, it implies that he was a weake and fraile man, as the Hebrew phrase soundeth: *Psal.* 8. 5. *Lord what is man or the sonne of man, that thou shouldest respect him?* being so base and vile. *Esay* 51. 12. *Who art thou that fearest a mortall man?* or the sonne of man, that is, a weake and fraile creature. And hereto serves that distinction

inction among the Hebrewes, of *filii viri*, and *filii hominis*: *Beni-sb*, noteth men in excellencie, eminencie, dignitie, and authoritie: *Beni-adam*, obscure persons, and men of common and low condition. In the same sense *Ezekiel*, because he was astonied and throwne downe by a glorious vision (Chap. 1.) was so often afterward called *sonne of man*, and bid to stand up on his feet. As if the Lord had said, "*Ezekiel*, I know thou art a sonne of man, a weake man, not able to behold the brightnesse of such Majestie; but gather thy selfe, bee of good cheare, and stand on thy feet.

And thus Christ the sonne of man, takes on him our frailties and weaknesse; undertook an abject, low and base condition, and appeared in the forme of a servant; in his nativitie, life, and death; in all our basenesse like unto

to us, sinne onely excepted. Yea and more, in this very phrase hee impropriateth our miserie to himself, that as all sons of men are base and miserable, yet of all sons of men none was ever so abased as hee was; no sorrow was ever like his, no not all the misery of all sonnes of men was comparable to his: and therefore hee doth after a sort appropriate this title to himselfe.

2. *In respect of his hearers,* and mens judgement, who commonly esteemed him no other, and rose no higher in their judgement of him, than of a meere man, though perhaps a great and holy man. He would tender the weaknesse of his hearers: for scarce the Disciples themselves after a great while could come to acknowledge the Majesty of the Sonne of God, in this sonne of man: and therefore he speakes of himselfe, as they are able to conceive him,
more

more intending their *instruction*,
than his owne *reputation*.

3. *In respect of the argument.*

3.

For the manner of Scripture in speaking of the last judgement, is, to use this phrase above other: 1. because this was appropriated to Messiah by *Daniel*, chap. 7. 13. to which Christ undoubtedly had reference: *I beheld, and there came as a sonne of man in the clouds of heaven.* 2. To shew, that as he shewed himselfe in the nature of man to be judged on earth, so hee would shew himselfe in a visible manner a Judge from heaven: for it is meete, that the Judge of all should be seene of all: In regard of which manner of judging the Sonne onely shall judge, although the Father and the holy Ghost judge also, but after another manner.

Ob. Christ was as a sonne of man, *Dan.* 7. and *Revel.* 14. 14. I saw upon the cloudes one sitting

ting as the sonne of man: therefore Christ is not, but onely like the sonne of man. So *Phil.* 2.7. He tooke upon him the forme of a servant, and was made like a man.

Ans. For the two former places, Christ was seene figuratively in vision. When *Daniel* saw his vision, he was not yet the son of man, but was to be born & be in time the son of man. And after he was incarnate & ascended, being by *S. John* seene in vision, hee is said to bee as the sonne of man, for that he was not seene of either in substance, but in figure onely.

Non loquitur de essentia humane nature, sed de statu.

For the place in the *Philippians*, well answers *M. Calvin*, *Saint Paul* speaks not of the essence of his humane nature, but of his state; hee came a true man, but in a lowly state and condition, even the base condition of a servant.

Observ.

Note here, how our Lord doth willingly acknowledge the humili-
tie

tie and basenesse of his *humanitie*, & speaketh lowly of himself in such an argument as wherein hee shall shew his greatest glory. He might have stiled himselfe the Sonne of God, as hee was, not onely as God by eternall generation, but also as man; though not by creation as *Adam*, nor by adoption, as the beleeving sonnes of *Adam*, yet by personall union of the Deitie with the humane nature. Or if he would by his forme of speech make us know, that hee is in his *humanitie* visibly to come, and bee seene the sonne of man, yet hee might have used a more royall title, as that hee was the sonne of *David*, or the sonne of Kings. But this base title for the time of his abasement best pleased him:

Christ contented with mean titles.

1. Because he was to be a patterne of humilitie and lowlinesse of minde. His example was to bee our rule, his action our instruction.

And why?

1.

2. His

2. 2. His office and calling was not *to be served*, but *to serve*; nor to seeke to raise himselfe in the world, but to raise our estate. He must abase himselfe, and make himselfe of no reputation, to take our nature and sinnes upon him. Hee hid for a time the glory and divine Majestie of his person. He avoided often the applause and fame of men, for that hee sought not the honour of men. Hee refused preferments offered upon bad termes, both by Satan who promised him *all the glory of all the Kingdomes* of the world: and by men who would have *made him a king*. Hee suppressed his owne praises, *Job. 5. 34. 41.* In a word, his whole life was devoted to profit and helpe others, with neglect of himselfe.

Mat. 4. 8.

Joh. 6. 15.

Use.
Phil. 2. 5.

Now *let the same minde bee in you that was in Christ Jesus*. Get humilitie into the minde, the seat most proper for it, and then it

it will outwardly appeare in speeches and behaviours. Get the same *minde*; not the same *measure* or degree of humilitie: for no creature can fall from such height as our Lord did. But, who-soever will bee chiefe of all, let him be servant of all: for so was Christ. The primacie of a servant and Disciple of Christ is, to bee servant to all Gods Saints. Not that Christianitie brings in disorder or confusion, or doth not observe this distinction of place, gifts, and condition, in Church or commonwealth: for Saints, as Starres, differ in glory: But to shew, that the highest place and advancement in the kingdome of Christ must expresse humilitie of minde, and a willingnesse to lay hands under the feete of the least and lowest of the Saints, for their good.

Now let us trie our selves a little.

1. Christs

A triall
whether
wee bee
humble of
minde as
Christ.

I.

1. Christs humble mind makes him *speake* lowly of himselfe, and call himselfe ordinarily the sonne of man, being the Sonne of God. But how doe wee boast our selves, that every man shall know what wee are, if wee bee borne of a little higher stocke than ordinary, if wee have a little more knowledge, or wealth, or honour, or friends, than other men? Alas, what would wee doe if wee had Deitie and heavenly glory to stand upon? Christ might have stood on his royall descent, on his high birth, on his wealth, being Lord of heaven and earth, and heire of all things. But he emptied himselfe, and brought himselfe almost to nothing: that his example might plucke downe our top-sailes, and wee learne to decke our selves with lowlinesse of minde.

2. Christs humilitie made him
beare

beare the infirmities of others, and seeke the things of others more than his owne life : Yea though, when hee became man, he ceased not to bee God, yet hee comes to his enemies, seekes reconciliati- on with them, stoupes to helpe them, and save them with losse of his life. Now if hee bee our root, why draw wee not vertue from him ? if wee bee implanted into him, why grow wee not up in all things in him ? Where is our charitie and compassion to our brethren ? yet he was compassion- ate to his enemies. When doe wee emptie our selves, to goe to our enemies, and to seeke recon- ciliation ? nay wee can reject it, and live in rancour, hatred, ma- lice, and contentions, yeares and ages almost, more like Scythi- ans and Barbarians, than Christi- ans.

3. Christ cast himselfe un- der all men, to doe good unto all.
But

3.

But where is our submitting one to another, and that better esteeming of every one, than of our selves? no: wee stand on our turret, and full height, and what should I yeeld to him? &c. Oh how many good lessons are lost, and abuses unreformed, and godly motions or dutie: stopt and crossed! why? because such and such move it, and like of it: and, rather than please their humours, let all things runne to ruine and wracke. Did Christ so? no: had hee stood on his height and reputation, and beene so stout against thee, as thou art to his Ministers and members, thou hadst ere this beene in the bottomlesse pit of hell.

What had become of thee, that wilt beare no infirmitie in thy brethren, if he had not stouped to beare all thine? what had beene thy lot, who wilt shew no mercie nor bowells of love in the

the distresses of the Saints? thou passest by, as the Priest and Levite: thou cloathest not, feedest not, visitest not the afflicted members of Christ: if he had so shut up his bowels against thee, where hadst thou beene?

4. As Christ by his speeches declared himselfe the sonne of man, but by his workes the Son of God: so must wee bee lowly in our speeches, but let our works testifie wee are the sonnes and daughters of God, expressing his vertues, and shining as lights in the midst of a crooked generation.

So of the first thing in these words.

The second is the action of comming. *shall come.*

Christ com- } either in spirit,
meth to us } or in person.

In spirit hee comes, i. in the Ministry, to win and perswade us to come to him: thus hee went

M

and

4.

II.
Christ
comes in
spirit and
person.

I.

and preached in *Noahs time*, to the spirits now in prison, *1 Pet. 3. 19.* 2. In some special manifestation of his presence, in mercie or judgement. The former when hee meets us with comfort, strength, and increase of any grace: *Joh. 14. 18.* *I will not leave you comfortlesse, but will come unto you: & vers. 23.* *My father will love him, and wee will come unto him, and make our abode with him.* The latter in judgement, and testification of displeasure: *Rev. 2. 16.* *repent, or I will come against thee shortly: so in Joh. 16. 8.*

2. *In person*, he comes two waies, *in carnem*, and *in carne*, first into flesh, afterward in flesh; first in humilitie, then in glory; first in his incarnation, at his first appearing, the other in his glorious return at the last day; the former to be judged, the latter to judge all flesh, and all things done in the flesh,

flesh, good and evill. Of this latter he speaks here :

Where consider { 1. Whence hee com-
meth.
2. Whither.
3. When.

For the first, He commeth from heaven: 1 *Thess.* 4. 16. *The Lord himselfe shall descend from heaven,* that is, the third and highest heaven.

1. He comes from heaven, and why.

And why?

1. Because it was (according to Gods decree) foretold, not only by the Prophets, as *Jude* 14. in the ancient prophesie of *Enoch*: but also by Christ himselfe, *Mat.* 26. 64. *Hereafter yee shall see the sonne of man come in the clouds of heaven.*

1.

2. That was the place whither he ascended, and from thence he must descend: as *Act.* 1. 11. *Tee men of Galilee, why stand ye gazing into heaven? this Jesus which is taken from you into heaven, shall so*

2.

M 2

come

come as yee have seene him goe into heaven.

3.

3. It is meet that Christ should come from heaven to judge, because it is not meet that wicked men and Angels should come thither to him, although to receive their sentence; for that holy Citie can admit *no uncleane thing*, Rev. 21. 27.

4.

4. As it is in earthly judgments, so must it be in this great Assise, which must be held, and the judgement set up *in the same country*, or about the place where the facts and crimes to bee judged were committed.

But whither shall he come?

2 Whither
CHRIST
comes to
judgment.

Some thinke into the *valley of Jehosaphat*, which lyeth situate between mount Sion, and mount Olivet, neare Jerusalem: so called from the noble victory, which God gave *Jehosaphat* over the enemies of the Church: for which they alledge, *Joel 3. 12.*

Let

Let the Heathen be wakened, and come to the valley of Jehosaphat: for there I will sit to judge all the Heathen round about. But allegoricall and typicall prophecies are not to be expounded according to the letter, but according to the type and similitude; which seemes to be this: As that valley of Engeddi (called the valley of Jehosaphat from the noble victory of Jehosaphat against the Moabites, Ammonites, and other enemies gathered against the Church) was situate in the sight of the city Jerusalem, and mount, a type of the Church: so the Lord will revenge and judge all his enemies, before or in the last judgement day, in the sight of all his holy people, and Saints, who in their manner shall judge the world. And hence some godly and judicious Divines have probably conceived, that the judgement-seat shall bee set up in some

place neare Jerusalem, both to increase the terror of the judgement, and the glory of Christ, to sit there as Judge where himselfe was judged. But to conclude it as a resolved opinion, is rash and ungrounded.

Others thinke it shall be upon the earth, that the sentence may bee given where the facts have beene committed, that Christ may shew himselfe a Conqueror where the combate was, and justly condemne others where himselfe was unjustly condemned. And sundry things of the Fathers sound hereunto. But in vaine should wee seeke a reason of that, which whether it selfe shall be, is altogether unknown. If the Scriptures had said it should bee on earth, then the reasons were good. But, wherever it is, the wicked shall *looke on him whom they have pierced.*

The Apostle seemes to settle the
the

Zech. 12.
10.
Rev. 1.7.

the place of judgement in *the aire*, 1 *Thess.* 4. 17. the elect shall be caught up to *meete the Lord in the aire*. And as hee was carried up in a cloud, so the Scripture saith hee shall come *in the clouds* of heaven. So as it is most probable, where wee shall *meet him*, the judgement shall bee, namely, in the clouds of the aire neare the earth: where the divells shall be conquered and sentenced in the very place, where they have ruled all this while as Princes. But whether over mount Olivet whence hee ascended, or above the valley of *Jehosaphat*, or the City of Jerusalem, were folly to define, seeing Gods wisedome hath not clearly determined.

The conclusion is, that the Judge is of power and wisedome to set up the throne of his glory, wheresoever himselfe thinketh most fit.

But when shall he come?

M 4

In

3. When he
will come
thereto.

3. When he
will come
thereto.

The time
unknowne
for fixe rea-
sons.

1.

2.

3.

4.

5.

In the end of the world. But the particular age, yeare, or day is not knowne to man or Angell: *Mark. 13. 32. Of that day and houre knoweth no man, nor the Angels of heaven, no nor the Son himselfe, but the Father onely:* because, 1. the end of the world is fit to bee knowne to him onely, who onely knew a fit time for the beginning of it: 2. this secret is none of them which Christ had heard from his Father; for then had he revealed it to the Apostles, and so to the Church. Neither, 3. was it among them which the Spirit (promised and sent) revealed or taught the Apostles, who yet were led by him into all necessary truth, *Job. 16. 13.* 4. Christ must come as a theefe in the night, and as in the dayes of *Noah*, when men knew nothing: which could not bee, if the time were knowne. 5. Of what validitie were all those exhortations

ons, to watch and be warie, because we know not the houre, unlesse the time were concealed? *Mat. 24. 42. 44.* 6. Many are the reasons, why God would not have us to know it: as, not knowing the set houre we may bee prepared every houre: our faith and patience may bee exercised, and our hope upheld, not limiting the Lord to times and seasons which are in his owne power.

The greater hath beene the sin and folly of many learned men, of old and of late, who have set their wits so childishly to play in so serious a businesse. *Augustine* relates, that many about his time defined the day of the Lords comming; some to an hundred, some five hundred, some to a thousand yeares after his ascension. Since that time, *Joachimus Abbas*, who set the yeare 1258. *Arnoldus de villa nova*, the

M 5 yeare

6.

Ideo latet unus dies, ut observentur omnes.

Opinions
of the time

De Civ. Dei
l. 10. cap. 35.

yeare 1345. *Michael Stiphelinus*,
Saint *Lukes* day in the yeare 1533.
Cyprianns Leovitiuss Italus, the
yeare 1583. *Johannes Regiomon-*
tanus, the yeare 1588. *Adelbertus*
Thermopedius, the yeare 1599.
and third of Aprill: *Nicolaus Cu-*
sannus, the yeare 1700. *Cardannus*,
1800. *Osiander* out of *Cabala*,
1689. *Picus Mirandula*, 1904.

I will not name some worthy
Writers on the Revelation, but
wish they had forborne that cu-
riositie in this computation,
wherein I thinke they unground-
edly troubled themselves, and
many others. The most I have
named, carrie alreadie the cha-
stisement of their temeritie, and
have reaped onely the scorne of
their errour: that wee by them
might learn to *be wise to sobrietie*,
Rom. 12.3 and not seeke to know
or make knowne that which the
Angels, and Christ himselfe was
content to be ignorant of.

But though Christ knew it not then as man, being for our sakes ignorant of many things which hee was not bound to know, as of this day, and the time of figs, &c. yet now he knoweth it, and so it may now be communicated to the Angels and blessed spirits: and why then may it not bee revealed to the Church?

Ob.

True it is, that Christ now glorified hath laid downe all infirmities, and knowes both the day and houre, and in this his exalted estate is ignorant of none of the workes of God, which have beene, are, or shall bee, his Deitie enlightning his humane soule. But therefore to conclude, that every such thing is revealed to the Angels and blessed spirits, is frivolous. For if every thing which belongs to the exalted head, were necessary to bee communicated to the principall members, they should bee in the same

Ans.

same degree of glory with the head; which they are not capable of. The King revealeth not every thing to the privie Councell, but holds distance from them. And to say they must needs see every thing in him, as in a glasse, because they see him that seeth every thing, it is vaine, and failes even in a corruptible creature: for hee that sees the Sunne, doth not see by that sight all that the Sunne by his beames beholdeth.

Others thinke the *day* uncertaine, but the *houre* of an uncertaine day certaine: namely, that Christ will come the same houre to judge, that hee rose againe in: as *Rabanus* and *Lactantius*. But with as little reason: if I should say, he may come the same houre that he ascended, or shall come to judge at the same houre that hee was judged of men, I shall speake as probably: yet I know not: no more do they.

1 Thes. 5. 2.

Of

Of the same strength is their conceit, who say hee must come in *the night*, because he shall come as a *theefe* in the night, and because the Egyptians were destroyed at midnight. Yet know they not, whether the Master will come *at midnight*, or *in the morning watch*: and forget it is called *the day of the Lord*.

Mark. 13.
35.

The conclusion is: *Secret things belong to the Lord, but things revealed to us and our children for ever, Dent. 29. 29.*

Now if Christ must come from heaven, then hee is now in heaven, and his body not every where, as Ubiquitaries teach; nor yet substantiall under the formes of bread and wine, as Papists. That which is every where, cannot come from one place to another. And Christ comes not in bodily presence from heaven, but *visibly*, whether we consider his first comming, or his second. As
for

Use I.
Against
Consub-
stantiation
& Transub-
stantiation

for any other *invisible* presence of his body, such as they say is in the Sacrament, the Scripture knowes none. And whereas they flie to a *miracle*, let them give us instance of a miracle in the Scripture, which was not *visible*, and whereof the senses might not be judges.

2. This also serves to terrifie wicked men from sin. Christ comes from heaven to revenge sin and finners: and comming from heaven to doe it, it shall be done to purpose. If a man were to come out of some *corner* of the earth with an hand of revenge, the danger were the lesse, and the feare not so great: But the mighty God comes *from heaven* to doe it, &c. Great men may stand upon their power and priviledges, and often by wealth and friends make their partie good against earthly revenge: but when Christ shall shew himselfe *from heaven*, the great

great worke of Gods justice shall be done to purpose.

And, if Christ come from heaven, we must *look for him* thence, yea and *long for him*: *Phil. 3. 10.* *Our conversation is in heaven, from whence also we looke for the Saviour, the Lord Jesus Christ.* The bride saith, *Come*: and the Saints are described to be such, as *looke for his appearing*. A loving wife cannot but looke for, and long for the returne of her husband from a farre countrie. A carefull servant will looke after his Master through the casements, and expecting his returne will make all things readie. If the bridegroom be comming, let the bride decke her selfe, as *Rebecca* espying *Isaac* a farre off. As *Josua* exhorted *Israel*, *chap. 3. 5.* *be sanctified: for to morrow the Lord will worke wonderfull things, and lead you through Jordan into the land of Canaan: so our Josua commands*
us

3.

Rev. 22.

17.

2 Tim. 4. 8.

Gen. 24.

65.

us to bee *sanctified*, because the Lord in that day from heaven will doe wonders in leading us to heavenly Canaan.

Lastly, if Christ be comming from heaven, *meet him* in the way.

4.
Meet
Christ
comming
from hea-
ven, how.
1.

1. Meet him in his *Ordinances*: as the ancient Beleevers, who waited for his comming in the flesh, were ever found in the Temple. A loving spouse will enjoy her husband as much as shee can, in his long absence: if she can heare of him, or receive a letter from him, or a token, she is glad she hath something of him: yea her love will make her meet him as farre off, as farre as she can see him, as the father of the prodigall, and as *Jephthas* daughter did. And if thou longest for him indeed, thou wilt enjoy him on earth as much as thou canst, in his word which is his letters, in his graces which are his pawnes and pledges, &c.

2. Meet

2. Meet him with thy *afflictions*, prayers, and wishes after him: send thy prayers and holy requests daily, as presents unto him.

3. Meet him in *heavenly conversation*. He commeth from heaven the first and second time, to draw thee thither: and shall hee not by all this paines gaine thy heart, affection, and conversation, from earthlinesse to heavenly-mindednesse? Begin heavenly life here. First, spend thy life in cheerful praises: keepe a perpetuall Sabbath. Secondly, enjoy God above all means, and in all means: hee is *all* now, as well as hereafter. Thirdly, walke by the Charter of heaven: the law of righteousness must be the rule of all, and weights to weigh all, in and out. Fourthly, wait still for further perfection of glorie: stay not in first fruits.

Rules of
an heavenly
life.

III.
Christ's second coming shall be glorious.

3. Things in that glory.

1. Why called the glory of God the Father.

In the glory of his Father.

Here is the manner of Christ's second coming: wherein it is opposed to the first: there he covered and veiled his glory, but now he will *revel* and display it, above the shining of a world of Sunnes. Where consider three things, and then the Uses:

1. Why he calleth it the glory of his Father.

2. Whether it be not his own glory.

3. Wherein this glory consisteth.

For the first of these: Christ calleth it the glory of his Father,

1. Because it is a most divine glory, agreeing to none but the Father and himselfe with the blessed Spirit. 2. Because the Father is the fountaine, as of the deity, so also of this divine glory, wherewith he hath crowned his Sonne. Thence hee is called the Father of glory, Eph. 1. 17. and the God of glory, Act. 7. 2. & the King of

of glory, *Psal. 24. 7.* And Christ is said to be taken up into glory, *1 Tim. 3. 16.* namely, by his Father: for we must conceive God not onely glorious by his nature, in himselfe, but the fountaine also of all that glorious life and motion which is communicated with any of his creatures. 3. Because, as all glory is from him, so all is due unto him: whom therefore his Sonne glorified, and wee ought also to glorifie.

But was not this glory Christs owne, in which he shall appeare?

Ans. Yes: for, consider him as the Sonne of God, he was of equall glory with his Father in all eternitie: *Joh. 17. 5.* *Glorifie me with thine owne selfe, with the glory which I had with thee before the world was:* And his incarnation abated nothing of that glory. And, consider him as the son of man, and mediator, i. hee is worthy of all glory by the desert
and

2. Whether it be not Christs own glory.

- and merit of obedience, *Rev. 4. 11.* inſomuch that hee pleadeth with his Father for his glorification, *because hee had glorified him on earth, Joh. 17. 4. 5.*
2. All glory is due unto him as the ſonne of man, by the donation of his Father. *Mat. 28. 18.* All power is given unto me in heaven and in earth: So as it is Christs owne glory, as the ſonne of man; as that is a mans owne, which is given him. Therefore in *Mat. 25. 31.* the phraſe is changed: Chriſt challengeth it to bee his owne glory: *when the ſonne of man cometh in his glory.* But yet in ſpeaking of himſelfe, as on the one hand he advanceth that great maieſtie hee ſhall appeare in, ſo on the other he forgetteth not to referre all that glory to his Father: which may bee a glaſſe held before our eyes, that *when wee ſpeake of our ſelves, or any endowment or gift belonging to our ſelves,*

All our
glory muſt
ſtill be re-
ferred to
the glory
of God.

we

we so speake of it and so use it, as
 till our eye be fixed on Gods glory,
 from whom and for whom wee have
 received it.

When Christ shall appeare in
 such glory as never creature was
 capable of, nor can be, then shall
 he most of all advance the glorie
 of his Father. But contrarily,
 when God most honours some
 men, they most forget his ho-
 nour: so they may advance them-
 selves, they litle care how his
 glory bee troden under foot.
 Happie is that man, who is so
 faithfull in these small things, as
 that the Lord shall be then occa-
 sioned to trust him with much.

But wherein shall this glorie
 appeare?

Partly in *his person*, partly in
his office: both for { preparation,
 execution.

1. In *his person* he shall be ad-
 vanced above all the glory of all
 the Judges and Princes of the
 earth;

3. Wherein
 Christs
 glory at
 the last
 day consi-
 steth.

1.

earth; whether wee consider his *divine* nature or *humane*.

For the former: hee shall bee manifest to be the mighty God: for howsoever hee shall exercise his judiciary power visibly, and appeare the sonne of man, yet shall hee be mightily declared to be the Sonne of God; in that the personall union of his two natures shall shine out as the Sunne in his strength, which before was vailed and obscured.

And for his humane nature, he shall be therein exalted in glorie as the head of his Church; that even his glorious body shall carrie such majestie with it, and be scene in such admirable brightnesse, as that the sunne which dazzleth our eyes, can scarce resemble it. For if *the just shall shine in the glory* which shall obscure the Sunne in the Firmament, how shall their justifier shine in glory? And if his Attendants shall

Mat. 13.

43.

be so glorious, as no man is able to behold the glory of the least of them, what and how glorious must he be, who shall so farre surpass them all put together, as the Sonne doth the lesser starres in brightnesse?

—Vclat
inter ignes
Luna mino-
res.

2. If we consider his *high office*, we shall behold him as the just Judge of all the world, clothed with all the robes of glory and majestie; such as shall well suit with the throne of his glory, and such as shall fit him to the great worke in hand.

3.

How glorious and magnificent was the giving of the Law? and how solemne the preparation? the earth shooke, the mountaines trembled, the Lord came downe in fire, and out of thundrings, lightnings, and a thicke cloud sounded his trumpet so lowd, as all the people trembled and shooke, and afterward a terrible voice was heard of six hundred

Heb. 12. 28.

hundred thousand men beside women and children; yea in such glory appeared the Lord on mount Sinai, that *Moses* himselfe said, *I quake and feare.*

Joh. 5. 28.

But when the Lord *Iesus* shall shew himselfe from heaven to judge the transgression of that law, his glory shall not onely shake mount Sinai, but the whole frame of heaven and earth all to pieces: when fire shall not compasse one mountaine, but the whole world shall be set on a light fire: when the last trumpet shall sound, and not onely the living shall heare it as then, but *the dead and all that are in the graves:* when the Lord of glory with one shout shall not raise one man, as *Lazarus*, but all that ever have beene dead, from the first man to the last which hee shall finde standing on the earth.

Glorious
preparation
of this
Judge.

But to behold more specially the particular robes and rayes of glory,

glory, wherewith the Judge is prepared to the judgment:

1. He shall come armed with an infinite *power and dominion* over all creatures, which shall be acknowledged by them all: the Angels shall all observe and attend it: the heavens, and earth, and all elements shall bee dissolved by it: the dead bodies of men shall be raised by it, and called out of the graves, the sea, the bellies of beasts in all corners of the world: the voice of the Son of God shall be heard of all in the graves, and obeyed, none shall be able to resist it.

2. Hee shall come furnished with a glorious and *unconceivable Omniscience*, to which nothing shall be hid or covered: he shall reveale all counsels of hearts, and all secret contrivances never so long hid. *All things are naked to him, with whom we have to doe: for to him the day and darknesse*
N are

1.

2.

Heb. 4. 13.

Ps. 139. 12.

are alike: there can be no concealment of things from this all-seeing Judge.

3. Hee shall come covered with *divine justice* as a robe, which shall confound all the enemies of his glory: *Jer. 2. 16.* as a *sheefe* is *ashamed* when he is taken in the manner, so shall all wicked doers. And there is no avoiding, no deluding, or perverting the justice, neither the processe or finall sentence, unlesse any mans power or policie were above his.

4. Hee shall come prepared with *glorious evidence* and testimonie against all wicked men for their conviction; that they shall not be able to implead the justice of the Judge or judgment. For,

1. First, hee shall have evidence and witnesse in their *owne consciences*, which shall then accuse them to the Judge, and their
owne

Divers
sorts of e-
vidences.

owne confessions shall be as a thousand witnesses. Therefore (saith *Augustine*) *Doeſt thou feare the laſt judgement? rectifie thy conſcience, and all ſhall be well.*

*Judicium
timet? cor-
rige conſci-
entiam.*

2.

Secondly, hee ſhall command the creatures and elements abuſed by their finnes, to give in evidence againſt them: *Job 20. 27. The heavens ſhall reveale their wickedneſſe, and the earth ſhall riſe up againſt them: all creatures ſhall ſerve their Lord.*

Thirdly, the good *Angels* whom they have in their kinde grieved and driven away from them by their ſin, ſhall witneſſe againſt them. And the wicked *Angels* who were firſt in tempting, ſhall then bee firſt in accuſing, and firſt in tormenting.

3.
*Incentores in
culpis: tor-
tores in po-
nis. Greg.*

Fourthly, the Scriptures of God againſt which they have ſinned, yea the word of mercy, the offer of mercies, their abuſe of mercies, the reſiſting of means

4.

N 2

of

of grace and mercy, all shall witnesse against them ; not so much to informe the Judge, as to convince themselves, and promote justice.

5.

Fiftly, all their sinnes shall witnesse against their authours and patrones. *Every iniquitie hath his secret and still voice*, saith Gregory : but then it shall have a *lowd voice*. Blood shall crie, and the voice of it ring betweene heaven and earth. Oppression shall crie, usury shall crie, the wages of hirelings and labourers shall crie in the owne conscience. It cryes now, and thy conscience, if thou hast any, tells thee of thy wickednesse in defrauding Gods servants, his Ministers, and Christs members of their right: but the voice will not bee now heard: but then it will be heard, and thou shalt heare it; and thy gold and silver, and the rust of them shall *crie against thee*, and never

Omnis iniquitas secretas suas voces habet.
Greg.

never be still till they have cryed thee downe into the pit, as *Jam.* 5.3.4.

Sixtly, if all other conviction and witnesse should faile, there is one more that will bee a sure and infallible witnesse, and that is God himselfe: *Mal.* 3. 5. who can abide the day of his coming? for *behold, I will be a swift witnesse* against forcerers, adulterers, false swearers, and all that feare not the Lord.

Thus the Judge is gloriously prepared.

And he shall be as glorious in execution, as in preparation. For in passing a righteous sentence, and irrevocable, hee shall shine in surpassing glory, both in respect of the { wicked,
godly.

1. Upon all the ungodly he shall get himselfe a greater name, than ever he did upon *Pharaoh*; when all the wicked Princes and peo-

N 3

ple

6.

The execution likewise glorious.

1.

Rev. 6. 16.

ple that ever lived, shall be cited and assembled in the twinkling of an eye, before his Tribunall, and in terroure of his presence shall *flie to the hills and mountaines to hide themselves*; yea when all the powers and gates of hell, all wicked angels and men, shall be by one word of his cast out, and commanded out of presence, and confined to their prison, never to molest him or his Church any more.

2.

2. *In respect of the godly*, hee shall be marvelous-
 { 1. to the Saints
 lous at that day. } 2. in the Saints.

To the Saints: when they shall behold him that was betrayed, spitted upon, crucified, pierced, dead, buried, now advanced above all men and Angels, and crowned with honour above all that created nature is capable of.

But *in the Saints* also hee shall be marvellous: 2. *Theff. 1. 10.* for when Christ who is our life, shall
 appeare,

appeare, we also shall appeare with him in glory, Col. 3.4. First, the members shall partake of the glory of the Head, that the Head may bee exalted in the glory of the members. Secondly, the Saints shall admire, not only his glory in himselfe, but in themselves. How admirable will it be to see themselves, who were in the world accounted the out-sweepings, and driven out of the world with obloquie, contempt, fire and sword, yea who were but even now dust and ashes, newly crept out of the grave and rottenesse, so suddainly to attaine that fulnes of the glory of Christ, in their soules and bodies! In their soules, such a wonderfull perfection of Gods image, such deepe knowledge of the secrets of heaven and earth, such conformitie in their wils unto God, clothed with such righteousness as God in his presence-chamber

Phil. 3. 21.

is delighted to behold. And their whole bodies changed, and arrayed with immortalitie, incorruption, and made spirituall bodies *like the glorious body* of Jesus Christ. And the whole man filled with rivers of pleasures at Gods right hand, and swallowed up with that happinesse which eye hath not seene, nor ever entred into the earth of man. This glory have all the Saints, in whom the glory of Christ in his appearing is complete.

Use 1.
Christs patience to be noted, who suffers his glory to be so long hid.

Note hence the long-suffering and patience of our Lord Jesus Christ, who for his Elects sake is contented so long to be hid, and not shew himselfe in his glory till the end of the world; nay, not only suffers his glory to be veiled, but trampled on by the wicked. For,

1.

1. Now the heavens are as a curtaine betweene him and us, which then shall bee undrawne, that

that all eyes may behold him in a glorious bodily presence, as the head of his glorious body.

2. He is now out of sight, and out of minde; not knowne, nor beleev'd among the wicked, who despise his patience because he sheweth not himselfe in terror.

2.

3. Neither is he so beloved or admired of his Saints, as hee should, while he seemes to shut up and hide himselfe from their miseries and sufferings, as one not wel knowing or weighing them: And if he did not preserve a grain of faith in their hearts, to make things absent to bee present, his delayes would quite dishearten them.

3.

But yet Christ will not alwayes neglect his owne glory, nor will ever bee robbed of it: a day comes, wherein he shall appeare in surpassing glory. 1. In himselfe: not onely by that ex-

One day it shall be fully revealed.

1.

N 5 ternall

ternall and accidentall glory of his attendance, and most powerfull manner of appearing, but by that internall and personall glory whereby hee shall obscure and darken the glory of all creatures: A shadow of which, *Peter* and *John* saw in the mount, when his face did shine as the Sunne, and his garments were as the light, *Mat.* 17.3. not as *Moses*, when he came from the mount, very glorious, so as *Israel* could not behold his face: for that glory was not his owne, but his Lords: but *Christ* shall appeare in his owne glory.

2.

2. His glory shall shine out unto and in his Saints, in manifesting the power of his mercy as never he did before: v. c. Raising them from the dead by a word, as *Lazarus*. Gathering them to himselfe, as the Eagles to a dead body. Loosing them eternally from all bands of sin and corruption. Investing them in soule and body

body with his owne glory. And glorifying himfelfe (as never before) not as head of the Church, but in his whole body : for some of his owne glory was wanting, till his spouse be perfectly glorified. 3. His glory shall shine out *to the wicked*, but not in mercy, but majesty ; not in grace, but in the power of his justice: He will be glorified on them as on *Pharaoh*, putting forth his power in their finall destruction.

Againe, let this bee a ground of patience and contentednesse, if we also be despised, if our glory and worth bee hid, and appeare not in the world till that day. Shall Christ our Lord bee content to be abused and despised now in his glory, till that day, and shall the servants bee above their Master?

1. Looke upon the Lords condition : if wee suffer together, wee shall raigne together : and if Christ

3.

Use 2.

In obscuritie bee yet patient.

1.

Christ cannot expect the crowne before the Crosse, no more may wee.

2. 2. Looke on thy condition: thou art a stranger here, among strangers who know not thy birth from heaven, nor thy parents: they know not God thy father, nor his image on thee, nor thy mother the Church, and spouse of Christ; nor thy worth through Christs worthinesse, nor thy inheritance and expectation. Bee content therefore as a stranger, in this strange countrie, with strange and course usage: onely let it make thee love thy owne countrie so much the better, and hie thee home where thou mayest expect better.

3. 3. It is great reason, that Christs glory should appeare before ours: the members shall shew their glory, when their head doth: for their glory depends upon his: *Col. 3. 4.* Wee know

know that *when Christ our life doth appeare*, wee shall also appeare with him in glory: but now his glory is hid, and must ours appeare? In the winter all the sap, life and fruit is hid in the roote, and then the tree appeares not what it is: but the summer comes, and all that was within, appeareth: so in this our winter, though now we bee the sonnes of God, yet *it appeares not what wee are*; but *when Christ shall appeare, wee shall be like him*, 1 Job. 3. 1. 2.

Ob. But are we not now like him?

Ans. Yes, there is now a likeness betweene the head and members: the branches must have the same life, sap, and greenesse in some proportion to the roote: the spouse is now sutable to her husband. But, first, this is a likeness in grace, that is a likeness in glory: secondly, this is in part

part and imperfection, that in perfection and fulnesse: thirdly, this is obscure and vailed, but that manifest, and revealed to men and Angels.

Use 3.

Waite and
wish for
the appea-
rance of
his glory.

1.

2.

3.

Waite then, and wish for this day of the revelation of Christs glory, and of thine in his: for,

1. Christ shall come the second time to the salvation of those that waite for him, *Heb. 9. 21.*

2. Love to Christ thy head now in a farre country will make thee long after him: Come saith the spouse, Oh that I might come to a sight of him whom my soule loveth. This must whet thy desire, that Christs glory may shine in that day, yea and enlarged in thy owne glory.

3. Hast thou received the first fruits of glory? then thou canst not but long for the full harvest: *Rom. 8. 23. Wee that have received the first fruits, sigh in our selves, waiting for the adoption, even the redemption*

redemption of our bodies.

4. Never was there so happie and joyfull a day; wherein, in their head, all the heads of the Saints shall bee lifted up into unconceivable happinesse; who shall stand amazed to see their nature so exalted in their head, and be swallowed with unspeakable joy to see themselves, who have beene by his first appearing in humilitie justified, now by his second appearing in glory to bee glorified. When the Disciples saw but a small glimpse of this glory in the Transfiguration, they were so ravished and transported out of themselves, that they *wist not what they said, Luke 9. 33.* How then shall the whole brightnesse of it so swallow up the Saints, as that they shall ever thinke it *good to be where Hee is, to see his glory?* Hereby should wee excite our selves, to wish for the longed day of our glorious

4.

ous deliverance : And as the Jewes, the nearer the day of Jubile came, the more the joy of prisoners and debtors was increased ; so should wee lift up our head when the day of our redemption approacheth : & as the bird about to flie stretcheth out the wings, so should wee our affections and desires to heaven where our Lord his dwelling is.

Use 4.
Prepare
also for it :
and how.

Againe, prepare for this day : to stand before the sonne of man in this glory : *Luke 21. 36. Watch and pray that yee may bee counted worthy to escape all these things, and may stand before the sonne of man.*

Quest. How should I prepare duely ?

- I. Ans. 1.* Acquaint thy selfe with thy Judge afore-hand : which is done by faith and love : *Rom. 5. 2. By faith we have acceſſe, both here and hereafter. And if love bee perfect in us, wee shall have boldnesse*

boldnesse in the day of Judgement,
1 *Job. 4. 17.* Hee that can stand
before his presence of grace, shall
stand boldly before his presence
of glory. Stand therefore humbly
before him in his Ordinances:
enjoy as much of him now as
thou canst.

2. Part from sinne: watch a-
gainst it: let the fire of grace con-
sume it. A malefactor cannot
stand before the Judge. *Psal. 1. 5.*
The wicked shall not stand in
judgement. See *Esa. 33. 14. 15.*

3. Get sinceritie and upright-
nesse of heart: for no hypocrite
shall stand before those everla-
sting burnings. A sincere heart
hath this propertie, to set it selfe
before God continually, as a wit-
nesse and Judge: *Gen. 17. 1. Walke*
before mee, and bee upright. And
that soule that can walke with
God here, shall stand before the
glory of his power at that day.

4. Get love of the Saints on
earth:

4. earth: for the terrour of that day shall devour *the Adversarie*, *2 Thess. 1. 6.* And Christ shall clothe himselfe with the robes of glory, to destroy the destroyer out of the earth. Only the Saints shall stand before him. Stand with them here, if thou wouldest stand with them hereafter: but if here thou wilt shake hands with sinners, hereafter thou shalt scarce part company.

Use 5.
Terror to
the wicked
by the
glory of
Christ.

Lastly, this glory of the Judge is the greatest terrour and torment to the wicked. Oh the wofull estate of such persons, when the presence of God and of Christ is the greatest torment! yet how can it be other?

1. For first, the true and proper cause of perdition is in themselves, not in this glory: the wicked must bee cast out for his malice. They have despised his humilitie, and were ashamed of him: & now must be ashamed of them-

themselves, when hee shall bee ashamed of them. They have contemned his soft voice in the Ministry of the Gospell, and must hear that dreadfull voice to drive them to their wits ends: they have pierced him with horrible sins, and shall now see him whom they have pierced, and pierce themselves with shame and utter confusion. Yea their owne accusing consciences shall make them shrinke and melt as waxe at the fire, and as chaffe driven before the tempest of his wrath. Thus shall all wicked men and Angells perish at the presence of God, *Psal. 68. 2.*

Rev. 1. 7.

Secondly, as a King sitting in judgement chaseth away evil with his eyes, *Prov. 20. 8.* so shall they see the face of this Judge, set against all evil doers, *1 Pet. 3. 13.* they shall read revenge in his very eye and visage: his looke shall drive them to the hils, to hide them: they shall know the wrath

2.

wrath of this King as the roaring of a Lyon, to whom Kings are lesse than wormes to men : and if *the wicked flye when more pursueth,* Prov. 28. 1. much more when pursued with such wrath and power as this Judge shall bee cloathed with.

3. Thirdly, as all the power of the country attends the Judge to execute malefactors, so Christ hath obtained *great might and kingdom to destroy the wicked,* Rev. 11. 17, 18. so as his revenge must be proportionall to his power, and his power shall make his processe short, and his dispatch speedie. A resemblance hereof is in Job. 18. 6. the very word of Christ (*I am the man*) in his state of humiliation cast the stoutest of his enemies to the ground : How much more in his glorie, when he shall be armed with power and glory to this purpose ? G O D shall no sooner *arise*, but his enemies shall

be scattered, they also that hate him, shall fly before him, Ps. 68. 2.

O therefore, considering these terrours of the Lord, *what manner of persons ought we to be in all holy conversation* ! 2 Pet. 3. 11. If Daniel (chap. 7. 15.) was so troubled in his spirit, and perplexed to see but *in a vision* the manner of Christs glorious comming to judgement, how much more dreadfull shall the judgement it self be ! when all secrets shall be revealed, as packes and fardels are opened in the market : Oh how carefull should wee bee of the wares we lay up in our hearts and consciences, seeing that day shall disclose them to a Judge of such power and glory !

With his Angels.

The fourth thing considerable in the comming of Christ to judgement, is, his *Attendants*, that is, the Angels, in whom the glory and magnificence of his second appearing

IV.
Attendants of
Christ in
comming
to judgement.

appearing shall manifest it selfe. For as formerly we have shewed, that hee is not sent as a Legate with commission from the side of any earthly Monarch, but must shew himselfe *from heaven*; so now wee shall see, that the glory and state wherein hee shall appeare, is not from earth, but hee shall bee wonderfull in the *glory of heaven*: (*Luke 2. 13.*) for his guard shall not bee a troope of men, but of Angels; nor an army of earthly warriours, but of *heavenly souldiers*; nor weake and feeble, soone overcome, but mightie Angels, or *Angels excelling in power*, *Psal. 103. 20.* This glorious appearing of Christ is shadowed by the comming in of earthly Judges, to hold Assises, attended with the honourable, the Nobles, Justices, and Gentry of the countrie, yea with the High Sheriffes power, besides all their own followers and retinue;

by which great state and attendance, they are both honoured and aided in their service, and made formidable to adau[n]t and quell malefactors, as becometh such publike ministers of justice.

- Here consider. {
- 1 Their number, *Angels*, in the plurall number.
 - 2 Their relation, his Angels.
 - 3 Their office and ministrie in the judgement.
 - 4 How they can come with him.

4. things about the Angels.

For the number: he saith *Angels* indefinitely, not one, or two, or a few, but a number finite in it selfe, because created, but to our apprehension infinite and numberlesse. *Heb. 12. 12. the innumerable company of Angels.* And the Scriptures expresse their number by the greatest and roundest numbers in use among men: *Jude 14. The Lord commeth with thousands*

1. the number of them.

sands of his Saints, that is, holy Angels and men attending him. Dan. 7. 10. Thousand thousands minister unto him, and ten thousand thousands stand before him, when the judgement was set up. But our Lord speakes of many more, Mat. 24. when the sonne of man shall come and all his holy Angels with him: not an Angell shall bee left in heaven, which shall not come with him. What a great glory is it, to see a great Prince in the midst of his whole trained band, & armed with all the power of his Kingdome? yet all this is but weaknesse to this of Christ, who brings the whole hoast of heaven with him, to make his throne surpassing glorious.

2. Their relation to Christ.
How his Angels:

Next, of the relation, *his* Angels: how are they *his*?

Answ. 1. By creation; 2. by confirmation in grace: other fell from him, and became not his; but these by his grace cleave for

for ever unto him in the holinesse of their nature. Thirdly, *His* by speciall attendance and ministrie; hee being Lord of the holy Angels, they are his subjects and ministers, readie to execute his will.

Ob. They are *our* Angels, and therefore not Christs; *Mat.* 18. 10. *their* Angels behold the face of the Father in heaven.

And yet
ours.

Ans. They are called *our* Angels, so farre as appointed our keepers or guardians against Satan and impure spirits: but in all this ministry to the Church, they are *his* Angels; for they attend us for our heads sake, and attend his body which is himselfe.

Next of their office, and why Christ shall bring all his Angels with him.

3. Their office and ministrie in the last judgment.

Ans. 1. Their ministrie serveth to set forth the glory of Christ the head. The most potent Monarchs that ever were in earth, in

I.

O

their

their most stately and most magnificent shewes were but feeble creatures and wormes to this, and attended with weak men and flies in comparison of this presence.

2.

2. That by their ministry the great worke of the great day may bee powerfull, and speedily dispatched. For,

The judgment by them executed powerfully:

First, being the Angels of his power, they shall performe it: *mightily and powerfully*. No sooner shall the sentence of absolution or condemnation bee pronounced, but it shall bee fully executed. For besides that every of them is mighty in his owne nature, and thence denominated *principalities and powers*, and said to *excell in strength*, *Psal. 103. 10.* so shall now for the time the power of Christ bee added to their owne, which shall bee of such invincible strength in every one, as Satan and all the gates of hell

hell cannot, much lesse the wicked of the world shall be able to resist any one of them.

Secondly, they shall doe it *willingly*, because their wills are wholly conformable to the will of Christ, whom they love with all their strength. Their readinesse appeareth, *Mat. 13. 28. the servants said, shall wee gather up the tares?* Those that desire commission afore-hand, will be ready enough when they have it.

Willingly:

Thirdly, they shall performe it *justly, purely, faithfully*, *Rev. 15. 6. the seven Angels that had the seven plagues, are said to bee cloathed in pure and bright linnen; noting their righteousnesse, not mingling corrupt passions in their executions, nor corruptly respecting any persons. And they are girded on their breasts with golden girdles: gold is the purest of all metals, noting their purity and faithfulness in performing*

Justly:

the will of God, in whole and in every part.

Diligently:

Fourthly, they shall doe it *diligently and perfectly*, in most strict and exact manner. For they could not continue in their glorious estate, if they should not bee every way answerable to the law of God, both in the puritie of their nature, and in the perfection of their worke: for howsoever the Angels compared with God are imperfect (*Job, chap. 4. vers. 18.*) yet in comparison of Gods Law they have perfection, and no spot of sinne cleaveth to them.

Speedily.
Rev. 4. 8.

Fiftly, it shall bee done *speedily*, and in the *twinkling of an eye*, with unconceivable quicknesse and celeritie; which is noted by their *wings* and *girded breasts*, readie and prest to the businesse of their Lord.

So of the second thing.

3.

3. Their ministry & office shall be

be of use against all wicked persons. First, to force them, and present them before the Judge, be they never so rebellious: for they shall *blow the trumpet*, that all shall heare: they shall runne through earth and sea in an instant, to *gather out all that offend*: they shall compell mightie and rebellious Potentates to present themselves. Secondly, to be (perhaps) witnesses, and give evidence against the ungodly, of many secret sinnes: sure wee are, they attend our Congregations (1 Cor. 11. 10.) and why not in our private chambers? Thirdly, to be instruments of Gods vengeance on the wicked, *Mat. 13. 41, 42.* the reapers shall gather the tares, and *cast them into unquenchable fire.*

1 Theſſ. 4.

16.

Mat. 13. 41.

So of the third.

4. Their service and Ministry shall notably serve for the comfort and salvation of the Saints in

4.

that day, for first they shall with admirable expedition gather the Saints out of their graves from all the foure windes, and bring them into the presence of Christ: secondly, as they attended them in their humilitie, so now shall their service be exceeding comfortable in that day: never was *Hagar* so comforted by an Angell in her distresse, when hee refreshed her with water, as they shall be by the Angels in this day of refreshing: for,

Good offices which Angels then doe for the godly.

1.

1. These Angels which had carried their soules into heaven, as *Lazarus* (*Luke 16.*) shall now bring their bodies out of the earth. As the Angell loosed *Peters chaines*, and brought him out of prison, *Act. 12.* so now shall not one living body as his, but all the dead bodies of the Saints bee brought out of their prisons, and set into perfect freedome: All stones shall bee rolled away, and all

all chaines of corruption broken
afunder.

2. When all elements shall bee
dissolved, and set on fire, the An-
gels shall helpe and hide them,
that the fire shall not hurt them;
that looke as the three servants
of G O D walked in the midst of
the fire, and had no hurt, onely
their chaines were loosed, be-
cause *God sent his Angell among
them, Dan. 3. 25.* so here all the
godly shall bee safe in that fire,
which shall drive the wicked to
desperation, not able to stand be-
fore those terrible burnings. And
that fire shall resemble the wa-
ters of the red sea, which was a
wall to Israel, but a well and pit
to drowne *Egypt*. Yea and as that
fire of *Nebuchadnezzar*, that
sheltred Gods servants from the
Tyrant, but licked up and devour-
ed the enemye.

3. Whereas Satan at that day,
being at his last & most desperate

assault, shall bee most raging against the Saints, they shall stop the mouth of this raging Lion, as once they did for *Daniel*, and by their power quell the forces of the divell. And their very multitude shall afford this comfort, that there shall appeare infinite *more with us than against us*, 2. King. 6. 16.

4.

4. As they shall bind the tares, to cast them into the fire, so shall they carry the wheat into the garner; and so appeare glorious *ministring spirits for the good of the beires of salvation*, Hebr. 1. 14.

Thus the office and ministrie of the Angels shall marvellously set out the glory of Christ, promote the worke of the great day, bee serviceable for the finall ruine of all enemies, and happily advance the comfort and salvation of the Saints, in these particulars. But I read not in the
Scripture

Scripture a word of those childish and ridiculous conceits of *Petrus Thyrenus* a Jesuite, who in the description of Christs glorious appearing appoints some Angels to beare up the cloud, and hold up the seat of the Judge, and some to beare the crosse before him, others the crown of thornes, others the nailes, others the speare and other instruments of his passion: Which he hath gravely confirmed, because hee hath seene these things finely & artificially painted upon tables: Sound proofes of Jesuites: when they want grounds from Prophets and Apostles, they can supply them out of *Poets and Painters*, to both whom was ever granted equall leave to devise what they listed.

But how can the Angels come with Christ, seeing they are no bodily substances, in their nature being without magnitude, figure, or sense; and seeing they occupie

Q 5

no

Jesuites
feigned offices for
Angels at
that day.

*Quidlibet
audendi
semper fuit
æqua po-
testas. Hor.*

IV.

How the
Angels can
come with
Christ.

no place, how can they move locally from heaven into the aire, and into the earth?

Ans. The Angels being creatures, though they fill & occupie no place, yet must needs be definitively in some place, now in one, and then in another, and sometime locally ascend, and locally descend, after a manner unknown to us. Hence in *Jacobs* ladder the Angels are said to *ascend and descend*: and not onely in *vision*, but *actually*, *Luk. 1. 26.* *Gabriel* was sent from *G O D* to a *Citie in Galilee*. So our soules are spiritual substances, and yet they *locally ascend to heaven*, and at the resurrection *descend from heaven* to be united to their bodies. In like sort the Angels are described to be of most quicke motion, and for their celeritie and swiftnesse are compared to the *minde*s, and have *wings* ascribed to them, as flying with most swift motion about their

Gen. 28. 12.

their Lords commands. And so must it needs bee : for,

1. Their motion is *without all resistance* of bodily substances : no body can resist an unbodily substance, and all resistance is betweene bodies.

2. Being without resistance, their motions are *without all labour or wearinesse* : they are restlesse in their motion.

3. It must be most speedy, because *by no meanes hindred* : so as in a short time, above that wee can perceive, they can move betweene heaven and earth. I say not, *in a moment* : for Angels cannot locally move betweene extremes, as from heaven to earth, but by passing *the meane*, which is to be done *in time*, though very *short*.

Thus wee conclude, that the spiritual nature of Angels, though it occupie and *fill no place* as bodies doe, nor hath any *circumscriptive*

The nature
of their
motion.

1.

2.

3.

is *in*
a *moment*.

scriptive place assigned them as they, and though by their motion in place they neither expell nor move any body out of place; yet are they moved locally, and shall descend with Christ to judgement, and quickly expedite all things belonging to it by their Ministrie.

Use 1.
Difference
betweene
Christs
first and
second
comming.

1.
Joh. 18.36.

2.

3.

Observe hence a difference betweene Christs first and second comming.

For first, hee comes now with another manner of traine, than hee had following him upon earth: Then he had twelve poore *fishermen*, despised persons, following him (*for his Kingdome was not of this world*) but now his traine are all the *Angels* of heaven. Secondly, hee was then to shew himself the *son of man*, and in the form of a *servant*: but now hee will shew himselfe the *Sonne of God*, and the *Lord of glory*. Thirdly, he was then to preach righteousness,

ness, and to suffer for sin: but now he is to judge righteously, and to revenge sin. Fourthly, he was ever the Lord of the holy Angels, and therefore in his *temptations* and *agonie*, they were readie to comfort him: and when hee was at the weakest, hee was of power to command *many legions* of them: but that was not the time to shew forth his Majestie by their attendance, as this appearing is. Fifthly, those Angels which ministred unto him in his incarnation and birth, in his life and death, were Angels of *grace*, Preachers to shepherds, Disciples, women and others, appearing sometimes by one or two, to one or two persons. But these are Angels of *power*, appearing in millions to all the world, who in their wonderfull glorie shall behold the glory of their Lord.

Again, the Lord Jesus is hence proved

4.

Mat. 4. 11.
Luk. 12. 43.

Mat. 26. 53.

5.

He 1.

Advance-
ment of
Christ by
the Angels
minist'ie.

1.

proved the Lord of glory, in that the holy Angels serve him as their head & King of the Church: so the Apostle (*Phil. 2. 9.*) proveth him to have a Name above all names, because *all things in heaven and earth, and under the earth shall confesse him*: and Christ himselfe, to prove his headship, useth the same argument, *Job. 1. 32.* Hereafter shall yee see the Angels ascending and descending on the Sonne of man, that is, ministering to him as the head of the Church, as was figured in *Jacobs ladder, Gen. 28. 12.* for Christ is the ladder, by which onely wee ascend to heaven: this ladder reached from heaven to earth, noting his two natures, *divine* from his Father in heaven, and *humane* from *Jacobs* loynes on earth: *Angels ascend and descend on it*, noting their *emission* and *admission*, descending to their office, and ascending to give account.

Besides,

Besides, he must be greatest of all, who is honoured of all: and so Christs eminencie above all creatures is proved, because *all the Angels of heaven must honour him, Heb. 1. 6.* And the more, and more honourable the Attendants and Ministers be, the greater is the personage so attended: but the Angels are every where spoken of, as the excellencie of the Creation; and in the glory of these servants behold the glory of their Lord.

2.

Againe, their *incessant service* to Jesus Christ advanceth his glory: *Exod. 26. 31.* the vaile of the Tabernacle which covered the most holy (expresly signifying the flesh of Christ which hid and covered his Deity) must bee made of broydered worke *with Cherubims*: not without Cherubims, which noted the multitude of Angels serving Christ. *Exod. 25. 20.* The Cherubims,

3.

rubims, signifying the Angels, must lift their wings on high, as attending Christ, and their faces must bee to the Mercy-seat; which lively resembled Christ, on whom their eyes must still be cast, as the eye of the handmaide to the hand of her Mistresse.

Thus wee shall see how they served Christ as man, even in his lowest estate, as well as in his highest. In his birth they sang glory to God, and were preachers of him to shepherds. After his temptations they *ministred to him*, spreading a table for him in the wilderness, and waiting at his table, *Mat. 4. 11*. In his agonie in the garden they *comforted* him, *Luk. 22. 43*. In the grave they *roll away the stone* for his resurrection, *Mat. 28. 2*. In his ascension they waite upon him, and *lead him to the Ancient of days*, of whom he received a kingdome over all creatures, *Dan. 7. 13*.

But

But much more now they attend him, and assist him in the judgement of the great day, wherein hee is to put forth his greatest power and glory, in the most glorious worke that ever was or can be.

3. Here is matter of terror to the enemies of Christ, even all wicked and impenitent persons: in that Jesus Christ commeth armed with such power and glory against them: for now he rideth in his chariot of triumph against all his enemies, and now all the mountaines in the world cannot hide them from the Judge, but the power of the Angels shall present them. Neither can the sentence bee avoyded, nor the execution reprived: for if heaven and earth bee mingled together, whatsoever sentence of death is pronounced on them, the Angels shall speedily execute. How comes it then to passe,

Use 3.
Terror to
the ene-
mies of
Christ.

pasſe, that men are ſo careleſſe, and paſſe over theſe great woes as a tale that is told? ſhall this Judge pronounce the ſentence, and the Angels undertake the execution, and yet the thing faile of execution? Wo worth the deadneſſe and ſecuritie of wilfull ſinners, that dare contemne ſo dreadfull a ſentence as ſhall eternally torment them!

Uſe 4.

Great
comfort to
the godly.

4. Here is aſſured comfort for the Saints: that all this glorious attendance of the Head ſhall bee the glory of the members. What a great comfort ſhall it be, to ſee the Angels muſtered together, to become our ſervants alſo, and performe the greateſt ſervice to us as ever was performed by them? While the Saints lived here, the good Angels attended them, and kept them *in their hands*: when they dyed, the Angels carryed their ſoules to heaven, which was no meane ſervice.

Pla 91.11.

vice. But now in this great day they shall reunite the soules and bodies of the Elect, they shall separate the whole man from all corruption, and communication with sin and sinners, and gather out all that offend, and shall not leave them till they be set quite free from all danger, as the Angell did *Peter*, *Act. 12.* no nor till they have placed them in the glory of God. Now what an honour is it, that these glorious spirits who dwell in heaven, should serve them that dwell on earth, yea dwelt lately in the grave? that meere spirits should serve flesh and blood? and creatures so elevated in their nature, above all sin and mortalitie, should stand charged with them who immediatly before were clothed with miserie and corruption?

Quest. How comes this to passe, seeing they are *his*, that
is,

is, Christs Angels ?

Ans. This must neither impeach Christs glory, nor lift us up to glorie in any thing in our selves : For they serve Christ and us, but not after the same manner, nor upon the same grounds :

Difference
in their
ministry
to Christ
and us.

1.

2.

3.

4.

1. Their service to him is *immediate*, as to the head of the Church, to us *mediate*, as members of this head. 2. Their service is due to him as to their *Creator* and Lord, of *dutie*, to us as *creatures*, of *charge* from him. 3. Their service is *proper* to him, and invested in him as in his own right, to us *communicated* onely by vertue of our communion with him. 4. They are *his Angels* by speciall *proprietie*, and they doe him all homage and service by *speciall prerogative*, as the authour and preserver of all their excellent gifts, and condition: but our Angels by *speciall commission*, and *direction* from him,

him, entrusted to employ their gifts for our good. In one word, never did they minister to a member, but for the honour of their head.

5. It teacheth us to admire the surpassing love of our Lord, in that hee tooke our nature, and bound us straiter to him than hee did the Angels of heaven; and hath vouchsafed us his owne speciall servants to attend us, and charged them with our safetie *in all our wayes*, in life, in death, in judgement, till we be set out of the reach of all danger. Well knew our Lord, what weake creatures wee are in ourselves, what dangerous combats wee were to stand in, with how many spirituall and invisible enemies we were to be beset: and therefore out of his love and wisdom hath appointed us so many spirituall, invisible, and more powerfull ayders and assisters.

6. If

use 5.
Honour
Christ for
these at-
endants
given us.

Psal. 91.
11.

Use 6.
Grieve not
the holy
Angels.

Si vis habere ministerium Angelorum, fuge consolationes seculi, & tentationibus resiste diaboli.
Bern.

6. If wee expect this happy ministry from the Angels, let us beware that in the meane time wee grieve not by our sin these holy Angels, nor drive them from about us, whose protection under God is safer than if wee lay under shield and speare, *Psal. 91. 4. 11.* While wee desire they should stand for us at that day, beware of ministring matter to them to witnesse against us. Ye let us furnish them with matter of our defence, as those that have beene both witnesses and defenders of our pure conversation. *1. Cor. 11. 10.* Women must bee seemely in the Congregation, *because of the Angels.* And because of the Angels, both in Gods house, and our owne houses, and all meetings, the Saints must walke holily and reverently, as those that have not onely Gods eye, and the eye of Christ upon us, as Judges, but the Angels as witnesses.

witnesses. Let no sinner that shall stand in need of so much comfortable service from them, goe on to grieve or offend them, but rather afford them matter of *rejoycing*, in their sound conversion, and daily renewing of their *repentance*, *Luk. 15. 7.*

7. Learne to imitate the Angels in their service and ministerie, as it hath beene described. First, they honour Christ in all their ministerie: so all the scope and aime of our lives and labours must bee the glory of our head. Secondly, they are expedite and readie: they have besides the agilitie and swiftnesse of their nature, *wings* to flie withall: let their wings speed us in his service, who are nearer than they: should the members be heavie and uncheerefull in the service of the Head? Thirdly, they are in all things ruled and moved by his mouth and spirit: they doe none of

Use 7.

Imitate them, and doe service as they.

1.

2.

3.

- of their owne, but his will: *Ezek. 1.20. Whither the spirit led them, they went.* Let us in all things give up our selves much more, to the leading of his Spirit, not running in any businesse unsent, or without our warrant: doth the member any thing, or move any way without the heads direction? Fourthly, they rejoyce in all good things, in the glory of Christ, in the victory of Christ, in the conversion of sinners, in the everſion of all wicked enemies, in the ſinall ſalvation and glory of all Saints, and doe promote all theſe. But why doe not wee more rejoyce in theſe things, the benefit of which more redoundeth to us, than to them? How unlike is it to the Angels, to rejoyce in evill, in ſinfull courſes and companie? why hate wee and ſcorne ſuch, as moſt partake in Christs victory, and are ſet out of the divels power?

er ? Fifthly, they are unwearable in performing their service to Christ : and much lesse should a member be wearie of being officious to the head. When did any good Angell shrink and recoyle from the commandement of Christ, or account any thing too much he could doe for Christ, or his members, as many Christians be ? Therefore my Beloved (1 Cor. 15. 58.) *Be stedfast, unmoveable, unwearable, and abundant in the worke of the Lord.* The time comes when we shall be in our condition *ισόγλωσσοι*, like or equall to the Angels, Luk. 20. 35. and when we shall be children of the resurrection. Let us frame our selves to the good Angels beforehand in this first resurrection, that we may have comfort and glory in that second.

5.

*Patienter
& fortiter
perseveran-
damus qui
ad coronam
laude-jam
proxima ni-
tuntur, duran-
te patientia
coramur.*
*Cyp. de Bono
Patientie.*

Rev. 10. 6.

P

And

V.

The end of
Christs
comming
to judge-
ment.

I.

καὶ ἀποδοῖ
αὐτοῖς τὸ
μισθόν.

Θεωροῦντες
οὖν ἡμεῖς
ὡς καὶ αὐτοὶ
οὐκ ἐσμεν.

*And then bee shall give to every
man according to his
workes.*

Here is the fift and last point,
namely, the end of Christs com-
ming to judgement: where are
five things to be considered;

I. A just retribution, in the
word ἀποδοῖ, which signifies both
a returne of justice, and a gift of
favour: *Matth. 20. 8. Call the
worke-men, and give them their
wages*, returne both to those that
came into the vineyard first, and
seeme to have deserved it, as also
those that came in last, to whom
it was given of favour. For it is
observable, that the compound
is changed into the simple, *vers.*
*14. I will give to this last, as unto
thee: and therefore is most fitly
used here, in respect of the two
sorts of subjects to bee judged:*
The wicked, who must receive
a just retribution according to
their

their workes, and desert of them:
And the godly, who are to receive life everlasting of the free favour of God in Jesus Christ. And this is the end of Christs comming; that secondary and subordinate end, in the felicitie of the Elect, and just damnation of reprobates; which promoteth that chiefe and primary end of all his great workes, even the praise of the glory of his grace, in the consummation of that his kingdom which hee set up in this world.

2.

Psal. 45. 7.

2. The person retributing:
Hee: the just Judge of all the world: hee that *loveth righteousness*, and *hateth iniquitie*: hee that exercised and fulfilled all righteousness in his humilitie, shall now much more exact it in his glory. And herein is the difference between this Judge, and other judges: First, hee is appointed to be judge of all the
P 2 world,

2 Chron.
19. 11.
Psal. 82. 1.

world, and now to come to destroy and revenge all unrighteousnesse: they not so. Secondly, the Lord is *with them* in their passing of righteous sentence, but he is *the Lord*: God *sits with them*, hee sits as God. Thirdly, they may be mis-led: for they often passe sentence before due hearing and triall; but not so He, as in *Adams* case, first all were examined. Or they when they have heard the right, may be carryed away by affection, petition, money, importunitie, or the command of a superiour, as in *Naboths* case: this Judge not so, most righteous, and will deale righteously.

3.

3. The persons to whom: *To every man*: he saith not, to *all men* in generall, but the word noteth the particular judgement of every singular man: none shall avoid judgement; Kings nor subjects, rich nor poore: the greatest Monarch

narch that ever was, must appeare, if his power be not superiour to Christs. The poore soule shall not bee neglected, nor forgotten. None shall answer by Proctours, but every man shall receive according to that he hath done in the body, be it good or evill. Hence the Scripture, that it may omit none, rangeth them into sundry ranks: namely, of just and unjust, *Act. 24. 15.* of quicke and dead, *Act. 10. 42.* of great and small, *Rev. 20. 12.* Christ now calls, and men will not come, but then they must come in.

2 Cor. 5. 10.

4. The time : *then* shall he give to every one : *now* is not the time or place in which dwelleth righteousness : *now* it is well with the wicked, and not so well to the godly : *now* in mens tribunals many things are carried unjustly and partially, but we know that then the judgement of God shall

4.
2 Pcc. 3.
13.

Eccle. 8. 14.

9. 15.

3. 16.

be according to truth, Rom. 2. 2.

Now in this world a man may see a just man, to whom it is according to the worke of the wicked:

A poorewise man by his wisdom delivering the Citie, and none remembreth this poore man:

The best worke receiving the worst wages, and iniquitie in the place of justice. But then is the time, when the godly shall have a full reward and honour, and the wicked everlasting shame and sorrow.

5. 5. The rule of this recompence: according to his workes: where,

I. First, what is meant by works. Namely, not onely actions good or bad: but we must include the original and attendants of them, even the worke of our fall in Adam, which was our worke as well as his; original sinne, and corruption of nature, of which workes are the fruits; and so

com-

comprehended in them. So out of workes of the Saints faith is not excluded, being the rise of them, and indeed the noblest of all workes, the chiefe obedience required in the Gospell. The attendants of good workes are also included under them, as namely, thoughts and speeches: for according to every idle word & thought wee must bee judged; but the workes will manifest what they have beene.

Mat. 12.
36.

2.

Secondly, the appropriation : his workes : His owne, not other mens : every man shall give account of himselfe unto God: every vessell must stand on his owne bottome : the father shall not beare the sonnes burden, &c.

Rom. 14.
12.

Ob. In the second commandment God will revenge the sins of Parents in their children to the third and fourth generation.

Ans. Not except the children be found in the same sins : none shall

Mat. 23. 35.

suffer for anothers worke, further than he is some way guiltie of it, as the childe often is by consent or imitation. And thus the Phari-sees shall goe to hell for *Abels* blood, and *Zacharies*, shed many thousand yeares before their age, because they were not warned by that example to avoid blood-shedding. But hee will visit the sinnes, that is, first enquire, and, if hee finde them not, hee will not revenge: see *Ezek.* 18. 14. and the examples of *Hezekiah*, *Josiah*, and other good children of wicked parents.

3.

Thirdly, what is meant by the phrase *according to workes*?

Ans. 1. The phrase noteth plainly, that as our workes are good or bad, so our doome shall bee: for so it is evidently expounded, *Rev.* 22. 12. My reward is with me, to give to every one *as his worke shall be*: so as the sentence shall run according to the evidence

as τὸ ἐργον
ἔσται αὐτοῦ.

dence that workes shall bring in, as sure witnesses either of their faith or infidelitie. 2. The phrase implyeth the *qualitie* of the worke, but not the *merit*: which wee observe, because the Papists hence ignorantly build up their *merit of workes*, and thus argue, God will render to the wicked according to the merit of their workes, and therefore the godly must receive according to the merit of their workes. *Answ.* The argument followes not from the merit of evill workes to the merit of good workes: for first, good workes are Gods, not ours properly, as our evill workes are: faith, and workes of faith are the gift of GOD: secondly, good workes in us are imperfectly good, but our evill workes are perfectly evill: thirdly, good workes are done upon dutie, but evill workes against dutie; merit and debt are opposed, and what

Good
works not
meritori-
ous, as evill
are: why.

1.

2.

3.

4.

meriteth he, who hath but done his dutie, and failed in doing too? fourthly, who can bring these merits? Not the unregenerate: for the wrath of God is revealed from heaven against all the unrighteousnesse of men. Or can the sonnes of God, when *Abraham* himselfe hath not wherein to rejoyce before God? surely if hee could bee justified by no other means than faith, much lesse can we: *Therefore by the workes of the law can no flesh bee justified, Rom. 3. 28.*

Why
workes are
the rule of
judgment,
not faith.

1.

Quest. Why then shall good workes bee inquired into in that day, rather than faith? and why shall Christ judge according to workes, not faith?

Ans. 1. Workes shall bee inquired into, *not as meritorious causes of salvation*; which is onely merited by Christs workes which onely had perfection; *but as conditions of Gods promises concerning*

cerning reward in heaven, given not for *merit*, but of Gods *free grace*: for hee crowneth his *grace in us*, not *our merits*, saith *Augustine*. Workes are requisite conditions to the person, but no causes of reward.

2. To shew that Jesus Christ shall accept no *persons*, but looke to *causes*.

3. To shew that faith must not bee *idle*, but put forth the life in good motions and actions.

4. Because the judgement and equitie of it must be visible, and run into the eyes of all mankind: and therefore must be passed according to the fruits and workes which men may see; whereas faith, by which alone wee are justified before God, is an inward and spirituall grace in the heart, knowne onely to God who seeth the heart, and it flieth the sense of man farther than by the workes of love, as fruits, it discovereth it selfe.

*Nil Deus
in nobis
præter sua
dona coro-
nat.*

2.

3.

4.

Ob.

Whether
the Law
or Gospell
be the rule
of judging.

Object. But if the judgement were according to workes, then the rule should be the Law : but God will judge the secrets of men *according to the Gospell, Rom. 2. 16.* which is the doctrine of faith, not of workes.

Answer. The word *Kata*, according, signifieth there not the rule of judging, but the *certitude* of it : and the sense is, According as I have taught you in the Gospell : *my Gospell*, or my preaching it among you. Or if it be taken for the rule, it must be meant of the Elect only, who by the Gospell shall be absolved, as the wicked by the Law condemned.

Ob.

But how shall they be judged, who have no workes, as such who repent at last cast, whose workes have beene all against God, and poore men that want means ?

Ans. 1.

For such as repent at last, as the theefe on the crosse, they shall receive according to their workes:
for

for true faith is never without the witness of works, but *worketh by love*, let their time be never so little. So the thief on the gallie confessed his sin, bewailed his life, professed Christ when his disciples left him, reproved his fellow, and prayed earnestly for salvation, and would further have expressed his faith, if hee had lived longer. So those that are called in the article of death, have a true purpose, if they live, to expresse their faith, and Gods mercy accepteth this will for the deed done. Let not thine eye be evill, because the Lords is good.

Gal 5.6.

And for the godly poore, who can give no almes, yet they doe workes of pietie, justice, diligence in the calling, and workes of truest mercy, in prayer, instruction of the familie, comfort, reproofe, and the like to these.

2.

Object. But some are not judged according to their workes, but

Of double
punish-
ment for
sin.

but receive an unequal sentence, *Rev 18. 16. Give her double according to her works*, that is, twice as much punishment as her workes are.

Ans. By double is not meant double of *punishment* to her sin (for no punishment can be double to the least sin :) but double *affliction*, that is, a much more grievous punishment than shee hath afflicted the Church withall: and this, Babylon hath well deserved, and shall be sure of. So some wicked men are punished for one and the same sin, here and hereafter; as for murder, theft, or the like: this is not a double punishment, but a further degree of the same punishment; one begun here, and the other eternally continued hereafter: both due by that just sentence, In the day thou sinnest, thou shalt dye the death.

Doct.
The last
judgement

Doctr. The last judgement shall be *not more glorious than righte-*

om.

ous : for if Jesus Christ be the Judge, and if every person to bee judged shall receive according to his workes a righteous sentence, the judgement must bee most just. *Rom. 2. 2. We know that the judgement of God is true*, that is, equall and just. And the Apostle abhorreth with detestation the least thought of any unrighteousnesse in God, *c. 3. 5. Is God unrighteous? God forbid: how should he then judge the world?* this will not stand with the proper office of God, which is to be the Judge of all the world : shall not hee deale justly?

glorious
and righte-
ous.

1. Where all helpes of righteous judgement are, the judgement must needs bee righteous : but so are they here : for first, in the person of the Judge there is wisdom, and piercing understanding farre above *Salomons*, to finde out the truth and equitie of things : He discernes persons and causes

Reason 1.
Helpe of
righteous
judgement
in Christ.

causes truly and infallibly, as they are: Hee can disclose and discover all secrets of hearts, intentions, and purposes, which no creature can discern. All other Judges may be deceived, who judge only of the worke running into the senses, and so mis-judge of men as *David* himselfe did of *Mephibosheth*. But this Judge seeth the heart and hidden counsels of it. This ground of righteous judgement is laid in *Jeremy* 17. 10. *I the Lord search the heart and reynes, to give to every man according to his workes.* Herein is this Throne exalted above all tribunals, in that the most secret thoughts escape him not, which the highest seats of justice in earth can take no notice of. All things are naked to him, *Heb.* 4. 13. Another helpe of righteous judgement is the opening of the bookes, both in Gods custodie, and in the custodie of the parties.

God

God hath a *booke of providence*, in which all things and causes are written, *Psal.* 139. 16. and a *booke of memorie*, wherein all the good services of his Saints are recorded, *Mal.* 3. 16. and a *booke of life*, in which the names of the Elect are written, *Phil.* 4. 3. these bookes shall be opened and read, *Rev.* 20. 12. *And I saw the dead both great and small stand before God, and the bookes were opened, and another book was opened which is the booke of life, and the dead were judged of those things which were written in the bookes, according to their workes.*

The booke in the parties custodie is the book of every mans conscience either accusing or excusing, *Rom.* 2. 15. These bookes shall be opened, and if the conscience accuse, God is greater than the conscience, 1 *Joh.* 3. 20.

2. Where all letts are removed, that judgement must bee most

Lets of
righteous
judgment,
removed.

1. most righteous : but so is it here: for this is a white throne, like *Solomons* white ivory throne, for the puritie of the Judge and judgement. First, here is no concealement of things, no dawbing up of bad matters in corners, no pleading of Lawyers to varnish falshood, and cloud the truth ; no Proctors, no Advocates, but every man must give account of himselfe to God. Secondly, here is no respect of persons, but causes: no friends to gratifie : no mans cloth or service shall protect an offender. Thirdly, here shall be no inducement by gifts : gold shall gild no bad causes. Fourthly, here shall bee no sanctuaries, no priviledged places to disturbe the course of justice, no appeales, no protections to avoid the sentence which shall lye eternally upon sinners. From all which grounds we conclude the righteousness of this judgement.

Which

Which serves first, according to the scope of our Saviour, to excite every one in the care of saving his soule, and worke in us selfe-deniall, taking up of our crosse, and following of Christ: for then shall every man receive according to his worke: As the seed hath beene, so shall be the harvest: As the worke hath beene, so shall the wages bee. Hee that hath sowne to the flesh, or to the world, shall reape corruption: but hee that hath sowne to the spirit, shall reape immortalitie and life. 1 Cor. 3. 8. Every one shall receive according to his owne labour.

Secondly, here is a ground of repentance, Act. 17. 31. He admonisheth all to repent, because hee hath appointed a day in which hee will judge the world in righteousness. The reason is strong: now the Lord after a sort hideth his righteousness, and useth patience and

Use 1.
Live well,
and fare
well in
judgment.

Use 2.
Time to re-
pent of sin
before
judgment.

Rom. 2. 4-5.

Psal. 4. 4.

and connivence with many sinners : but then he shall draw it out. Yea thou mayest now hide thine owne sinne with *Adam*, and carry it close from men, but that is a *day of revelation*, then shall the bookes be opened, and all thy sins (except thou hast repented and got a cover in Christ) shall bee manifest, and openly read before God, men and Angels. Think not to avoid or elude the justice of this throne : but *stand in awe*, and *sinne not* : get an awfull reverence of that God, whose pure eyes behold all the wayes of man, whose soule perfectly hateth all iniquitie, whose hand will not spare, but without respect of persons judge every mans workes, and whose justice will reward every one according to that he hath done in the flesh, be it good or evill.

By what stronger argument would the Apostle affright the
the

the hard-hearted sinner, who heapes up wrath against the day of wrath, and declaration of the just judgement of God, but this same, that God will reward every man according to his workes? Rom. 2. 5, 6. So, what more affectuall motive can wee use to terrifie wicked enemies out of their sinnes, than that of the spirit of God? Rev. 22. 11. *He that is unjust let him be unjust still: and hee that is filthy let him be filthy still:* let the enemies of grace, of the word of grace, of the preachers of grace, be unjust, malicious, and scornfull still, at their perill: let the swearer sweare still: so the drunkard, harlot, usurer. But take the next verse with it, vers. 12. *Behold I come shortly, and my reward is with mee, to give to every one according as his worke shall bee.*

Thirdly, there is a ground of patience in the midst of the confusions

Use 3.

Be patient
in all con-
fusion, and
injustice.

fusions of the world, and the ma-
ny contempts and opprobries
cast against the godly seeing eve-
ry man shall receive a righteous
sentence according to his works.
*Plat. 4. 5. Let your moderation bee
knowne unto all men, the Lord is at
hand.* Beware of revenge in the
meane time: commit all to him
that judgeth righteously. Storme
not to receive unjust sentences
against us, to see our righteous
wayes depraved, our good re-
paid with evill, every *Barrabas*
preferred before Christ. There
is a day wherein God shall make
our righteousnesse breake out as
the Sunne in his strength. And
even from hence the Scriptures
conclude a providence and a fu-
ture judgement: *Eccles. 3. 16.*
*When thou seest iniquitie in the
place of judgement, then thinke in
thy heart that God will judge the
just and the wicked. and cap. 8. 7.*
*If in a contrary thou seest the op-
pression*

pression of the poore, and defrauding
of judgement, bee not astonied: for
he that is higher than the highest
regardeth, and there be higher than
they. Now bee patient, and ap-
peale to this day, from all unjust
sentences, as *John Hus*, *Jerome*
of *Prague*, &c. so did *Zachariah*,
2 Chron. 24. 22. The Lord looke on
it and require it.

Fourthly, this must teach us
sinceritie and truth in all our
wayes before God and men: see-
ing this judgement is not accor-
ding to outward appearance, but
according to the truth: then shall
all shewes and powerlesse forms
of godlinesse bee blowne off, as
leaves in Autumne by violent
windes, and thou shalt bee layd
open as thou art, and not as thou
seemest: thou mayest now be as
Ananias among beleevers, and as
Judas among the twelve, and car-
ry it smooth away; but this day
will set thee among hypocrites,
and

Use 4.

Be sincere
in matter
of religion.

and thou shalt stand among thy fellowes. Then shall the hope of the hypocrite perish: and onely soundnesse of heart shall abide this exact triall. It must bee gold that must abide the fire of this day, and not a gilded hypocrite.

Use 5.
Watch,
and judge
thy selfe
before-
hand.

Fifthly, this must teach us watchfulnesse in all our wayes, and see they bee righteous: *Eccles. 12. 13. Feare God and keepe his Commandements: for God will bring every worke into judgement: feare God in his presence, power, and justice: do nothing in secret, which thou wouldest not have preached on the house-top: And keepe his Commandements; for, whatsoever is not answerable to some commandement, this judgement must condemne and disprove; whatsoever the word now alloweth, it will then justifie, and then will condemne whatsoever it now condemneth.*

Judge

Judge thy selfe afore-hand, and put thy selfe upon the tryall, 1. *Of the word*: how will those words and actions abide that tryall, which now it passeth sentence against? 2. *Of thine own conscience*: if now thy conscience have a voice against thee, but thou wilt choake and stifle it, yet it shall bee heard at this day. 3. *Of thy experience*: if any action now bring guiltinesse, feare, shame, or heavinesse, what else shall it bring then, when it shall set before the Judge thy oppressions, cruelties, usuries, wrongs, oathes, revenges, filthinesse, drunkenness, contempt of the word of grace, the day and meanes of grace, and shall doe God good service in bringing backe all old reckonings, not reckoned for by Christ? 4. *Of thine owne present apprehension of that day*: if now the mention of this day make thee out of guiltines to tremble,

Q

what

How: 1.

2.

3.

4.

Use 6.

How to
know what
will be-
come of us
in the day
of judge-
ment.

what shall the day it selfe doe?

Sixthly, out of this doctrine a man may gather evidence of his future estate, & whether he shall speed well in the last judgement. For as the tree leaneth, so it is likely to fall; and as it falleth, so it lyeth.

But to helpe this inquisition, the Scriptures afford us some notes of triall.

I.

1. That in *Gal. 6. 7. What a man sowes that shall hee reape.* Sowest thou cockle, and wouldest thou reape corne? sowest thou to the flesh, and expectest to reape any thing but corruption? To sow to the flesh, is to live according to the lusts of the flesh, and command of lusts: as to sow to the Spirit, is to live after the motions of the Spirit. Thou art in GODS field, either wheat or chaffe: and the reapers of this great harvest shall gather the wheate into the garner, but the chaffe

chaffe shall be cast into unquenchable fire.

2. Another note is in *2 Theff.* 1. 8. *in flaming fire, rendring vengeance to them that know not God, and obey not the Gospell.* All ignorant and disobedient persons, that love not the knowledge of God, nor obedience to the Gospell, may now read their doome in that judgment: nothing but timely repentance preventeth it.

3. Another note is in *2 Theff.* 1. 6. *It is a righteous thing with God to trouble them that trouble you.* It shall then goe hard with those evill servants that beate their fellow-servants, that revile Christ in his members, or disgrace the profession of godlinesse: whereas they shall finde it had beene their happinesse to have fed, clothed, comforted, and honoured Christ in his members, *Mat. 25. 45.*

4. Another note is in the parabl

Q 2

of

2.

3.

4.

of the talents, *Mat. 25. 30.* the faithfull servant, having received talents, used them, and gained as many more, was made ruler over much: but the evill and sloathfull servant, that hid his Masters talent, and employed it not for his Masters advantage, was taken and cast into everlasting darknesse. What shall be their hope, that are so farre from employing their talents, that they declaime against them that doe, and molest them for so doing? Woe to such Scribes and Pharisees hypocrites, that *neither enter themselves, nor suffer others, but shut up the Kingdome of heaven before men, Mat. 23. 13.* What is the sound preaching of the Gospell, but the *key of the Kingdome*, given into the hand of Pastors to open the doore of heaven to beleevers? Where then shall such Pharisees stand, who not onely hinder others by their wicked example, but wrest the
the

the key out of the Pastors hands, and so bolt up the Kingdome of heaven, that people should not enter? Who sees not halfe the sentence executed on many such already? even their talent already taken away: and the other halfe remaines, the taking away of the man himselfe, the binding of him, and casting him into the fire, as a bundle good for nothing but for fewell of the fire of hell.

5. The Apostle in *Rom. 2. 7.* gives other two certaine notes of him that shall speed well in judgement: 1. *Hee seekes glory*, that is, by faith and repentance he seekes the kingdome. 2. *Hee perseveres* in good, and stands out to victory: for good fruits from a sound roote abide, and good works flowing from sound faith are not vanishing. When those that are contentious against the truth, and given up to unrighteousnesse, shall meete with tribu-

Q 3

lation,

lation, woe and anguish, then shall these attaine glory and immortalitie.

Verf. 28. Verily I say unto you, there bee some of you that stand here, that shall not taste of death, untill they have seene the sonne of man come in his Kingdome.

The drift
of the
words.

IN these words our Saviour, partly to mitigate the former doctrine concerning self-deniall, bearing the crosse, and suffering for Christ, partly to confirme what he had said concerning his glorious comming to judgment, and partly to support and comfort his Disciples, who by reason of his base and low estate could see nothing lesse than the great glory that hee speaketh of: doth now make a gracious promise, that although hee was now in an abject condition, and after a while was to bee more humble and abased, even to the death, the shamefull

Vult ut consolationis aliquid habent tempore crucis & afflictionis, &c. Bucer.

shamefull death of the crosse, and to be laid up a while in the house of death, yet ere long hee should manifest his glory; and though his greatest glory should bee deferred till the last judgement, yet would he before that time shine out in brightnesse and glory to the whole world.

And whereas they, as his nearest and most faithfull servants, might earnestly desire to see him their loving Master thus exalted, and grieve that it should bee so long deferred, as that they might be worne out of the earth before that time; hee meetes them in their desire, and tels them it is not so farre off, but some of them should behold it before their death.

For the meaning. *Amen*, or *verily*: a forme of speech or asseveration which Christ the true and faithfull witnesse often used to avouch the truth: and he that

Q 4

saith

*In desiderio
celeritas
quoque mo-
rabit.*

*Expositi-
on.
αὐτὸς λέγει
ὑμῖν.*

saith here, Amen, is called Amen, *Rev. 3. 14. these things saith the Amen:* to shew, that whatsoever hee saith, is *yea and amen,* *2 Cor. 1. 20.* that is, most firme, certaine and constant.

I say unto you.] Our Lord propoundeth his doctrine in his owne name, that hee may bee knowne the chiefe Doctor of his Church, even that Doctor of the Chaire, whose voyce alone must be heard of Pastors and people. Thus did none of the Prophets, but onely *verbum Domini*, the word of the Lord: none of the Apostles, but delivered what they had *heard and seen,* *1 Joh. 1. 1.* and what they had *received of the Lord,* *1 Cor. 11. 23.* Nor none of the Pastors of the Church, but as good *Stewards* they dispensed their Masters allowance.

1 Cor. 4. 1.

And further, this being a prophecie uttered in this forme, hee shewes himselfe the chiefe Prophet

phet of the Church, prophecied of by *Moses*, Deut. 18. 18. like unto *Moses*, Act. 3. 21. and like him in 5. things. 1. As the truth hath a likenesse with the shadow, the mediation of *Moses* betweene God and his people being a shadow of Christs mediation. 2. Like him in respect of divine calling to his office. 3. In respect of his faithfulness in his calling, being faithfull in all the house of God as the Sonne, *Moses* as a servant. 4. Like him in his authoritie, he being appointed to teach us all things, & we to heare him in all things. 5. In the event or sanction: whosoever will not heare him, must dye the death.

Christ like
Moses in
five things.

1.

2.

3.
Heb. 3. 5. 6.

4.

5.

But superior to *Moses*, as being the Lord of the holy prophets, as being God, the seer of things properly and *a priori*, as being faithfull in the house as the Sonne, as onely able to say, *I say unto you*, preaching in his own name,

Q 5

name, which none but the head of the Church can doe, and none but hee that hath power in the heart and conscience.

Some that stand here, shall not taste of death. | This is an Hebrew phrase: not to taste of death, is, not to die; but alluding to the cause of death, which was tasting of the forbidden fruit; this was the first tasting of death. So in *Joh. 8. 51. He that keepeth my word, shall not see death:* and *Heb. 2. 9. Christ tasted death for all the Elect.*

Till they see the sonne of man come in his Kingdome. | Here is some difference and difficultie in the interpretation.

Opinions.

1.

1. Some referre it to the last judgement, of which Christ had spoken immediately before, and erroneously conceive that Christ meant of *John*, who they thought should not die till Christ came againe to the last judgement. And
no

no marvell though sundry have
beene over-carried in this error,
seeing the Disciples themselves,
till the sending of the Spirit to
lead them into all truth, were
wrapped in it. But this is suffi-
ciently confuted in the Text,
Joh. 21. 23.

2. Others, both ancient and
new writers, as *Hilary*, *Bullinger*,
Chytrew, and *Piscator*, under-
stand it of Christs Transfigurati-
on which immediately follow-
ed, as if hee had said, Some of you,
as *Peter*, *James*, and *John*, shall
shortly see mee (so farre as you
can comprehend) in that forme
and habit wherein I will thus
come to judgement; as sixe daies
after they saw him on mount Ta-
bor in great glory. But first, the
speech (yee shall see it before
your death) seemes to carrie it
to something beyond the com-
passe of so few dayes. Secondly,
wee doe no where reade that the
transfigu-

transfiguration is called the coming of Christ in his Kingdom. Thirdly, in so short a time none of the disciples were to taste of death. Therefore,

3. We shall best finde out the
sense by enquiring,

What is meant here by the *Kingdome*?

What is meant by the *com-
ming* of this Kingdome : and

Seeing the best interpretation of a prediction is the accomplishment, we shall enquire how some of the Disciples did *see* the coming of this Kingdome before they tasted of death.

For the first: the Kingdome of
God is twofold, { Generall, and
 { Speciall.

The former is called *the Kingdome of power*, whereby the Lord powerfully governeth the whole world and every particular, to the very sparrows, and the haire of our head: unto which kingdome

3.
Emphasis
hujus loci
non est in
verbo veni-
endi, sed
videndi.
Bucer.
Kingdome
of God ge-
nerall and
speciall.

I.

I.

dome of power all creatures, men and Angels, yea devils themselves are subject.

The speciall Kingdome of God is his gracious rule and government over his Elect : called the Kingdome of *Christ*, because he is the head of it : and the Kingdome of *heaven*, because it tends directly thither : and the Kingdome of *the Sonne of man*. Of this Kingdome are two degrees : of grace : of glory. The difference of these two, is, 1. In time : the former is begun on earth, the latter is consummate in heaven. 2. In manner of government : the former is governed *mediatly*, by his servants and ministers, the latter *immediatly*, by himselfe, when he is all in all. 3. In the manner of subjection : the former in the militant estate is environed by enemies and assailants : the latter is triumphant, in perfect rest and peace, without all assault.

Quest.

Which
here
meant,
and what
it is.

Quest. Of whether of these doth our text meane?

Ans. Our Saviour here speaketh of the former Kingdome, of grace, here in this world, which is *an estate wherein men are brought to be subjects to Christ in this life, being enlightened, guided, and effectually moved to beleieve the promises of salvation, and obey the will and lawes of God.* For it is a comming into the kingdome, *before the disciples decease.*

II.

For the second: what is meant by the comming of this Kingdome?

How the
Kingdome
of Christ
comes.

Ans. The comming of the Kingdome is nothing else but *the erecting of it, by the powerfull means of it, in the hearts of men where it is not begun, and a continuance of it with much successe and increase where it is begun: being all one with that petition, Thy Kingdome come.*

Mat. 6. 10.

And thus many Interpreters,
Calvin,

Calvin, Beza, Bucer, Tossanus, fitly applie it to the power and efficacie of the Gospel, by which the Kingdome of Christ was farre and wide, with great power propagated after the time of Christs Ascension: but yet in the dayes of some of the Apostles. And to this interpretation the change of the phrasis (*Mark* 9. 1.) giveth light: some that are here, shall not taste of death, *till they have seene the Kingdome of God come with power*: Now what else is it, to see the Kingdome of God *come with power*, than to see the enlargement and increase of the Kingdome of God, by the prevailing of the Gospel, bringing in men to the obedience of faith? whence, *Rom*. 1. 16. the Gospel is called *the power of God to salvation*.

But thirdly, let us looke into the accomplishment of this propheticie, which will notably enlighten

III.

Of the accomplishment
hereof.

Evidences
of Christs
Kingdome
enlarged.

I.

lighten the true meaning ; be-
cause wee shall here see Christ
now ascended, mightily decla-
ring himselfe the King of his
Church, and that hee was not on-
ly exalted unto the right hand of
God, but that, even in the dayes
of some of the Apostles, he came
in the mighty power of his king-
dome of grace : As appeared,

1. In the emission of his Apo-
stles : Christ immediatly before
his Ascension did call and send
out his Apostles, with speciall
promise of his presence in their
Ministerie *to the end of the world,*
Mat. 28. 18. Goe and teach all na-
tions : their commission was, to
make Disciples every where. This
great worke the Apostle magni-
fieth, *Eph. 4. 11. When hee ascen-*
ded, hee gave gifts to men, some
to be Apostles, &c. for the gathe-
ring of the Saints, for the worke
of the Ministerie, and the edificati-
on of the body of Christ. This was
one

meditation.

one most powerfull means for propagating his kingdom, which was herein seene gloriously to come out through the world.

2. In the descending of the holy Ghost, fiftie dayes after his Ascension, upon the Apostles; when the Spirit promised came *rushing upon them as a mighty winde, and filled all the house*: whereupon forthwith they preached the Word of the Gospell to *every nation under heaven*, at Jerusalem, in their owne tongue, *Act. 2. 2.* which was a fruit of his Ascension and Exaltation, *v. 33.* and a comming in his kingdome with power.

3. In the Apostolicall gifts, we may see how powerfully the Sonne of man came in his Kingdome, in their dayes: as the gift of knowledge in deepe mysteries of the Kingdome, without studie: the gift of prophecie: the gift of miracles, of healing by imposition

2.

3.

position of hands, of casting out devils, of raising the dead, and the like, for confirmation of their doctrine: the gift of tongues, and of immunitie from error in teaching or writing: the gift of the Apostolicall rod, in smiting offenders, as *Paul* did *Elymas* with blindness, and *Peter Ananias & Sapphira* with suddaine death. Which peculiar gifts were promised and given them, that by the admirable use and power of them the Sonne of man should come gloriously in his Kingdome, and the Church more and more confirmed in the faith, and more allured in the beginning and cradle of it, to the love of Christ and his truth, who a little before was so hated and despised.

4. ¶ 4. In the Apostolicall diligence, which was wonderfull, and all to this end, that the Sonne of man might come gloriously in this his Kingdome. The travells of

of *Paul* alone were such, as hee carried the word of the Kingdome, and set up Christ as a King, unto a third part of the knowne world, *Rom. 15. 19. 10.* Yea in his time hee sheweth, that the Gospell was preached not at *Colossus* onely (as *Col. 1. 16.*) but by the diligence of the Apostles it was fruitfull in all the world, *v. 23.* How instant were they in preaching, writing, disputing, and suffering, and all to set up the Son of man glorious in his kingdome?

5. In the successe of the Apostles in their Ministerie: which if we consider, wee shall see the truth of Christs speech, that they did more in the means of conversion of men, than himselfe did. *Act. 2.* at one Sermon of *Peters*, three thousand were converted: this was the first famous draught of this fisher of men, by which three thousand subjects were added

5.

Joh. 14. 12.

ded to Christs Kingdome in one day : here came the Sonne of man gloriously in his Kingdome. And what wonderfull increase it took in all quarters, all the Epistles of the Apostles do witness, especially twenty yeares after Christs Ascension, in which times howsoever some of the Apostles were extinct, as *James* slaine with the sword by *Herod*; *Act.* 12. yet some other of the Apostles, and of others who heard Christ speake these words, were living: witness that Synod of the Apostles, which was fiftene yeares after Christs Ascension, at Jerusalem, wherein *James* sonne of *Alpheus* was President; which sheweth both the flourishing estate of the Church at that time, and that many of the Apostles were then living : and so this prophecie of Christ was accomplished. But,

6.

6. Fortie yeares after Christs
Ascension,

ascension, when all the Jewish worship and ceremonies, together with the Temple, were so polished and destroyed, as one stone was not left upon another; the whole house and all the utensils and shadowes were burnt with fire, so as none of them should longer stand up against Christ, the truth and substance of them: Then was the sonne of man let into his kingdome most perspicuously, all vailes were now rent, all shadowes vanished, all partitions broken downe, and Christ with open face triumphantly conquering and prevailing in the world. And this, *John* the Evangelist saw, who dyed in the 101. yeare after Christ, about 30. yeares after the destruction of the Temple, as Chronologers have collected.

Object. Christ was come in his Kingdome before: so *John* Baptist preached, *Repent, for the kingdome*

Mat. 3. 2.

dome of God is at hand: and Christ himselfe said in *Matt.* 12. If I by the Spirit of God cast out devils, then is *the kingdome of God come unto you.*

Answer. True it is, the sonne of man was come in his kingdome before: 1. in the beginnings of it: 2. to Judea: 3. in a dim & obscure light in comparison. But now it is come in the *power* of it, and to all the world, even in the Apostles time, whereof our Saviour here speaketh.

Wee might adde hereto the writing of the Evangelists: *Matthew*, who wrote his Gospell eight yeares after Christ, *Mark* ten, *Luke* fifteene, and *John* forty two; wherein Christ came in his Kingdome apparently to all the world, in all the Churches of the New Testament. Yea this last of the Apostles, *John*, saw Christ comming in his Kingdome most gloriously, in the undaunted confession

Of the
times
when the
Gospels
were writ-
ten.

fession of his Name by many
 thousand Christians, that gave
 their lives for the testimonie of
 his truth. For hee lived to see
 three of those bloodie persecuti-
 ons of Roman Emperours, as of
Nero, under whom *Peter & Paul*
 suffered, of *Domitian*, under
 whom himselfe was banished in-
 to the Isle *Pathmos*, where hee
 wrote his *Revelation*, and of *Tra-*
jan, under whom were many
 thousand Christians drawne to
 death daily, as *Plinie* the second
 testifieth, writing in their behalfe
 to *Trajan* the Emperour; in
 whose dayes *John* wrote his
 Gospell, and dyed the 101. yeare
 of his owne age. All which hath
 notably cleared the sense of our
 Saviours prediction. Now fol-
 lowes the observation.

Euseb. hist.
 Eccles. lib.
 3. cap. 33.

*Where the Word of God is most
 powerfully preached, and most
 cheerefully obeyed, there Christ
 commeth most gloriously in his
 Kingdome.*

Doct.
 By pre-
 aching and
 obeying
 the Word

Christs
kingdome
is aduanced.

1.

2.

kingdome. The whole 110. Psalme is a prophetic of Christs Kingdome, who is appointed to rule in the midst of his enemies.
1. The place or countrie, over which he is King, is *Sion*, v. 2. that is, the Church of God, figured by *Sion* at that time. 2. His government over his Church is called a *Kingdome*, for the similitude it hath with earthly Kingdomes: and in all wee shall see the comming of Christs kingdome to bee by the powerfull preaching and obeying of the Gospell.

Shewed
by similitude of
earthly
Kings and
kingdomes

1.

1. Earthly Kings have royall titles, and stiles of honour: So for the name and title of this King, hee is called *the Word of God*, *Rev. 19. 13.* Even that eternall Word (*Joh. 1. 1.*) which was before all beginning, but now incarnate. And he is called *faithfull and true*, *vers. 11.* not onely *faithfull*, in defence of his subjects,

jects, but *true* in his promises and retributions of reward to those that valiantly fight his battels:

2. Other Kings have subjects: and here must be subjects, which *beare his voice and follow him, Job. 10. 28. called a willing people, Ps. 110. 3. Elect, and drawne of the Father: all gathered by the word and voice of Christ, and of unwilling made a willing people, because his redeemed ones, both by price and power.*

3. Other Kings have their lawes and statutes for the government of their subjects. The lawes of this King are the lawes of heaven, the Charter of heaven, the Word of God in the two Testaments, the law of entire nature renewed in the former, and the law of faith revealed in the latter. It is hence called *the word of the Kingdome, Matth. 13. 19.* because his Kingdome is erected and preserved by it. And these

R

lawes

lawes are bounded with rewards to the Observers, and penalties to the transgressours; all these being comprehended in the promises and threats of the word.

4.

4. Other Kings ride in great state and glory, both to make and execute lawes, as also in their just warres for the defence of their right and subjects, and just revenge of wrong-doers. So this King *rideth upon a white horse*, and every where triumpheth by his truth, being *faithfull and true, fighting and judging righteously*. *Rev. 19. 11. and Psal. 45. 4. Prosper with thy glory, ride upon the word of truth and meekenes*. And how gloriously he rode on upon his word, through all the world, after his Ascension, wee have shewed.

5.

Eminencie
of Christ
above o-
ther Kings.

1.

Rev. 19 12.

5. Other Kings have their crownes, sword, and scepter, but with much difference from this King: 1. He hath *many crownes* upon

upon his head, whereas other Princes seldome have above one; to note the many victories, which according to the word, and by the word hee hath obtained against Satan, sin, death, hell, for himselfe and his subjects. 2. His sword is the *sword of the Spirit, the Word of God*, which he holds not in his hand as other Princes, but in his mouth, *Rev. 1. 16. Out of his mouth went a two edged sword: Esa. 11. 4. Hee shall smite the earth with the rod of his mouth, and with the breath of his lips slay the wicked*: where the rod of his mouth, and breath of his lips are all one, namely, his word; by which sword hee subdued three thousand at one Sermon. 3. His scepter is that *rod of his power* which he sends out of *Sion*, that is, his word as is expounded, *Esa. 2. 3. The law shall goe out of Sion, and the Word of God out of Jerusalem*. But, other Princes hold

R 2 their

2.
Eph. 6. 17.

Act. 2. 41.

3.

Psalm 110. 3.

their scepter in their hand, hee in his mouth.

6. Other Kings have their guard and armie to attend them : So hath he those, who know the time and place of their attendance, *Psal. 110. 3. Thy people shall come willingly at the time of assembling thine army in holy bea- tie* : whereby wee know who they be, that waite on Christ as his servants, namely, those that waite at the time and place of holy assemblies, called his *holy bea- tie* : these have free accessse unto him in his presence-chamber, and follow him into their owne hearts, where hee is present by his Spirit to guide and comfort them.

By all this plainly appeareth, that where the Word is preached and obeyed, the Lord Jesus commeth in glory, and in his Kingdome. His name is the Word of God, his subjects gathered

thered by the word, his lawes the word of the kingdome, his white horse on which hee rideth in triumph, is the word of truth, his crownes are put and held on his head by the word, his scepter the rod of his mouth, his sword the two-edged sword going out of his mouth, his attendants and guard waiting on him in the place of holy beantie.

Which serves to convince all the enemies of the truth, as rebels to the Kingdome of Christ: the greatest enemies and rebels hee hath, are the hinderers of his word and ordinances, let their pretences be what they will: and manifestly are they discovered to be hypocrites, who will say every day, *Thy Kingdome come*, and yet by all their power hinder the passage and power of the Gospel: nothing is such a vexation to them; nothing is such a burden to the place where they live, as

Use 1.
Enemies
of the
word, ene-
mies of
Christ.

Mat. 23. 13.

Christs comming powerfully in his Kingdome : themselves *will not enter*, nor yet *suffer* such as would enter into the Kingdome. And the like of our wilfull Recusants, and such as refuse to heare the word preached, which is the Proclamation of this great king, investing him into his kingdome : Were not he a disloyall subject, that would wilfully denie his presence at the Proclamation whereby the king is proclaimed the lawfull heire and successor into his kingdome? And will not the Lord Jesus reckon him an enemy, that refuseth to be present while he is by publike preaching and proclamation set into his Kingdome, as the Lord of his Church? hath Christ any place in his heart, that cannot abide to heare he should be set in his lawfull inheritance?

Admonitions to them.

Oh that all these, either secret or professed enemies of Christ, would

would seasonably consider what a fearefull thing it is, to enter into combination against Christs Kingdome and government !

1. Hath his Father established him on his Throne, and set his King on Sion, and will the rebels displace him ? will they wrong and resist him, whom the Lord hath set up ? will they pull his crowne from his head, dethrone him from his government, wrest the sword out of his hand, breake his scepter in pieces, violate his lawes, and thinke to prosper in their high treasons, and in taking up armes against the Lord ?

I.
Psal. 136.

2. Looke on the dangerous issue and estate of enemies, Luk. 19. 27. *Those mine enemies that will not I shouldraigne over them, bring them hither that I may destroy them.* Wilt thou not stoupe to the rod of his mouth ? his rod of iron is readie in his hand to breake thee to pieces as a potters
R 4 vessell,

2.
apud nos
et sic dicit
spiritus dicit
distinguit
Homo.

Use 2.
Rejoyce in
the thriving of the
Gospell.

vessel, Psalms 2. 9.

On the other side, it must bee the greatest comfort of a godly man, when Christ comes most powerfully in his Kingdome: so our Lord here comforteth his Disciples in their sorrow, that they shall see their Lord after a great deale of contempt and passion, lifted up againe in the glory of his Kingdome. A child will rejoyce in the advancement of the Father: a servant in the honour of his Master: especially a loving spouse in the advancement of her husband: And how should we cheere up our selves and others, to see the Lord Jesus honoured in a powerfull Ministerie, his enemies throwne downe before him, our brethren drawne by multitudes under his allegiance? &c. Contrarily, it should be the griefe of our hearts, when any thing crosseth his kingdome, when any designe prevaileth against

gainst his word, when any holy Ministerie is cast downe, when the Lord loseth an ensigne, &c.

Wee must also every one doe our best to set up Christ in his Kingdome, and that hee may lift up and hold up his scepter every where: thou prayest his kingdome may come, use meanes for that thou prayest, in what place soever.

If a Magistrate, thou must punish offenders against his lawes, as well as against the Kings: thou must order thy government as well by his lawes, as the Kings: By thy example thou must grace the word, as well as by thy presence thou wilt grace the execution of the Kings lawes.

If a Minister, thou art the Lords Scepter-bearer: thou must hold up this Scepter and mace of Christ, preaching the word plainly, purely, sincerely, instantly: as *Johns*, goe next before him, and make way

Use 3.

In helping the word, helpe up Christ into his throne.

I.

2.

Joh. 3. 30.

way for him: as friends of the bridegrome, be sure bee *increase* though wee *decrease*. How doe they this, that preach not at all, or now and then, or preach against preaching, and declaime against those that most zealously advance the Scepter and glory of Christ? that were not Christ too strong for them, and truth stronger than all, Christ should never come in his Kingdome: if hee were a King, he should be such an one as *Isbbofeth*, a King without a Kingdome, without subjects or lawes.

3.

If thou bee a private person, shew thy selfe a good subject to this King, and set up his Kingdome both within and without thee.

Without thee: thou must set up his lawes and authoritie in thy familie, by instruction, catechizing, prayer, and holy orders, by which faith and the feare of God may

may bee planted and cherished ;
that there may bee a draught of a
Church in thine house : and by
Christian conference admonish-
ing and exhorting one another,
to containe every one in his allea-
geance and subjection to Jesus
Christ.

Above all, wee must bee care-
full to set up this Kingdome
within our selves, and maintaine
the rule and soveraigntie of
Christ by his word in our owne
consciencences.

Quest. How may wee doe
this ?

Ans. 1. If as good subjects we
frame and compose our selves to
this Kingdome : Both to the
lawes of it, for Christians are a
people under lawes, and hee that
acknowledgeth not the funda-
mentall lawes of this Kingdome,
and will not bee ruled by the
word of Christ, is none of Christs
subjects : As also to the *holinesse*
of

How
Christs
Kingdome
is erected
and main-
tained
within us.

1.

Zeph. 3. 9.

Rev. 15. 3.

2.

of it, by daily putting on a *divine nature*, 2 *Pet.* 1. 4. The subjects of Christ are *people of a pure language*: and though sanctitie bee scorned, and hunted with disgrace out of the world, this is *the King onely of Saints*.

2. If as good subjects we serve with cheartfulnesse and joyfulness this King of glory. *With cheartfulnesse*: for his people are a *willing people*, and bring *free-will offerings*, *Psal.* 110. and besides, to serve him is to raigne, all his subjects are Kings, the estate of the meanest Christian is a Kingdome. *With joyfulness also*: *Psal.* 149. 2. *Let the children of Sion rejoyce in their King*: bleſſe G O D that hath shewed us the way to this Kingdome, who else had beene still in the *Kingdome of darknesse*: and that hee hath made an entrance for us into this Kingdome, *Col.* 1. 12, 13. and the rather, because hee hath passed by the

the Angels that fell, and made no entrance for them, yea passed by many nations and millions of men, and out of all the world brought us under the subjection of this King.

3. If as good subjects wee maintaine the honour and authoritie of our King, and our owne liberties and priviledges obtained by him for us.

3.

First, wee maintaine his right, when wee set up his word every where, and suffer it to command and rule our owne thoughts, words, actions, and affections, and bring all into the obedience of Christ. If we cannot prevaile, that his word may command and rule others, yet see it rule and command our selves. Againe, when wee maintaine warre, and take up armes against all his and our enemies, that rise up against his honour and our salvation. We must be stout and invincible

Christ's
right de-
fended,
how.

1.

2.

cible against all that would incroach and raign over us in stead of Jesus Christ, as namely, wee must levie forces, and serve in his warres against the temptations of Satan, the corruptions of the world, and our owne lusts, and the evils of our owne hearts and lives: all which wee must resist *instantly*, for the Adversary is restless in assaulting: *wisely*, standing on our watch, and in the complete armour of God: *stoutly*, for the warre is difficult, but the victory certain and glorious.

And like-
wise our
own right.

Secondly, as good subjects we must maintaine our owne liberties: *Gal. 5. 1. Stand fast in the liberty wherewith Christ hath made us free. and be not intangled againe with the yoke of bondage.* Resolve never to come under the bondage of sinne and Satan any more: it was basenesse and madnesse in Israel, that being free from *Pharaohs* oppressions, they would
runne

run b
Nor
of hu
Antio
mie.
us e
great
made
stout
I.
Mon
er to
rest
seife
ter
thee
Lre
good
anal
if th
is th
2
grac
that
and

run back into *Egypt* in all haste. Nor under the yoke & bondage of humane traditions, or yokes of Antichrist, Christs greatest enemy. Of all slaves and vassals let us esteeme the slave of sin the greatest: and seeing *the Son hath made us free*, let us highly prize & stoutly maintaine this freedome.

Joh. 3. 36.

To perswade all this,

1. Consider what an absolute Monarch Christ is, of what power to constrain obedience, and restrain rebels: he can get himselfe a name, and lift up his Scepter without thee, and against thee, being God and man, and Lord of all things: but for thy good hee would take thee in as an assistant in his government, and if thy service bee his, his honour is thine.

Motives
to be loyall
to Christ.

1.

2. Consider what a good and gracious Lord thou servest, one that no way burdens his servants and subjects, but every way enricheth

2.

richeth them, by bestowing large gifts upon them, even his whole Kingdome to every of them; yea whose love is experienced by his death for his enemies.

3.

3. Consider his presence with his subjects in all places and occasions: Hee seeth who makes his heart a presence-chamber for Christ, who sets up his chaire of estate there, who they be that take care nothing be done or defended against his lawes in his owne presence, and who they are that suffer his word to sway against lusts. The very sight of the Kings sword should adaunt offenders: that is, the presence of his word *in the heart*: How much more should his owne presence provoke us to all dutie and subjection?

PLII9. II.

FINIS.



THE CHRISTIAN RACE.

1 COR. 9. 24.

So runne that you may obtaine.



He holy Apo-
stle hath at
large disswa-
ded these Co-
rinthians, late-
ly converted
from heathe-
nisme, from sundry relickes of
superstition still continued a-
mong them ; as namely, from
eating meats in the Idol-Temple
offered unto Idols ; from which
feasts and meetings they were
the hardlier restrained, because

R

they

The Apo-
stles date
in this
place.

Verſ. 12.

The ſimili-
tude he
here uſeth

they were much addicted to gluttony, and pampering of the fleſh : And therefore more ſtrongly, both from his owne example, and by other reaſons, he urgeth the duties of Chriſtian ſobriety and mortification : as if hee had ſaid, If ye ſhall object, that now your Chriſtian liberty affords you more intereſt in the creatures, and comforts of life, than before ; I anſwer, that I have as much liberty in them, as any, but *for the Goſpels ſake* I forbear my libertie in greater matters than theſe ; I might marry a wife, or I might require my maintenance from the Church, as my right ; but I for the Goſpell deny my ſelfe in all, I worke with my hands to avoyd offence : ſo your liberty in Chriſt allowes you not any uſe of the creature with the hinderance of the Goſpell, or the ſcandall of others.

And to this hee addeth a
ſtrong

strong reason, from a pleasant similitude, comparing the life of a Christian to a Race: those that runne in a race, either for praise, or a garland of flowers, or a small temporall reward, pamper not their bodies, nor load and stuffe themselves with meats and drinke, but are abstinent, and put themselves into a spare diet, and forbear and strip themselves of al encumbrances, and the use even of the best things, which would make them heavy & unweldy in their race. Much more should you, in this spirituall race, for the attaining of another manner of Crowne or prize, cast off all things that *presse downe* and encumber you, and *so runne the race* set before you, as you may obtaine, and not be frustrate of your expectation.

Heb. 12.1.

These Corinthians were well acquainted with the manner of runners: *Know ye not*, that they

Thereason
of it.

R 2

which

which runne *is audy*, in a race, &c. as if he had said, *Yee cannot but know*. There were the games of Olympus, celebrated every fift yeare in the honour of *Jupiter*: and there were the *Istnian games*, instituted of *Theſeus* in the honour of *Neptune*, their Sea-god, which were every fifth yeare exercised at *Isthmus*, a streight in Greece, in the sight of Corinth.

Obiect. But why doth the Apostle draw his argument from prophane games, used among heathens in honour of their Idols?

Anſw. The Apostle approves not the games, nor shewes how well or ill they doe in running, but from them deduceth what we may turne to a good use in a better race, for a better prize. Our Lord approves not of an *uninſt ſteward*, but onely shewes how wee may and ought wisely to provide for our selves, as hee did.

*Ita ſimili-
tudo Circen-
ſium Augu-
ſtiniana
convertit
ſtopium
Conſeſſ. l. 6.
c. 7.*

Luk. 16. 8.

did. Christ approves not *a* *thieves comming in the night*, when hee compares himselfe to one, *Rev. 16. 15.* onely hee excites our watchfulnesse to be alwayes ready for his comming.

And even from this practice of the Apostle wee may gaine a rule of prudence: *when we must see many things we dislike, but cannot reforme, to make the best use of them we can.* A wise man may gather good, from that which is not so good. A man may sometime light of a peece of gold on a dunghill: and will he not take it up? The Bee will sucke sweet honey, even out of stinking herbes. Wee may not presently tumult against things we dislike, no more than our Apostle: but if we cannot amend them; so to take notice of them, as they may doe least hurt; and if wee may, gather some good from them: and we see, that we may make good use of things we

Note.
A rule of
Christian
prudence.

Use.

Parts of
the Text's
three.

I.

Doctr. 1
Christian
life is a
kinde of
race,

And that
in five re-
spects,

approve not.

Now to the words. In this short Apostolicall injunction are three things: 1. The precept, *to runne*: 2. The manner, *for run*: 3. The end, *that ye may obtaine*; namely, the scope and ayme.

In the Precept are,

1. *Who* must runne.
2. *Why* he must runne.
3. *When* he must runne.
4. The use thereof.

For the first of these. *Every Christian must runne*: for, *Christianity is nothing but a race*, and every Christian must *runne the race set before him*, Hebr. 12.1. In other races, as that of Isthmus neare Corinth, to which our Apostle alludeth, some runne and some stand still, or looke on: but here, in this Christian race, all must run, men and women, high and low, rich and poore, and none must looke on.

Now Christian life is compared to a course or race, in Scripture

ture, for five respects considerable :

1. As all running must be in a way, and within bounds and limits ; so here, the way to run in, is the way of Gods Commandments, *Psal. 119. 30.* This is the right and good way, the lightest and shortest way, the fairest and cleanest way, without all windings or turnings to the right or left hand.

I.

2. In running is a strife and contention : so in the Christian race : but the strife is not by speed or swiftnesse of feet, but a spirituall strife, of faith, vertue, piety, good conscience and obedience. And as in a race the whole man runneth and striveth and every part of the runner : so in this race, a man cannot have religion in his mouth and profession, and say hee will runne, but scarce move hand or foot in any good duty : no man can run with his tongue, and his foot

2.

Deu 5:17

stand still. Israel professed, that *whatsoever the Lord commanded they would doe*: here were good words: but how often did they tempt him in the Defart? *Paul would not runne, as beating the ayre with bare words*, 1 Cor. 9. 26. Neither doth the kingdome of God stand *in word, but in power*: which is, when in all things wee labour to keepe faith and good conscience, in all things, before God and all men.

1 Cor. 4. 20

3

3. In running there is a goale or prize which we run for. The prize or Crowne for which we runne, is everlasting glory: not a crowne or wreath of flowers, but an *incorruptible crowne*, 1 Pet. 5. 4.

4.

2 Cor. 4. 9

4. As in a race are spectators, and the Vmpire that gives the crowne or prize: so here, the spectators are *men and Angels*, and the Vmpire is God, an incorrupt Iudge, who, having appointed the race, giveth the crowne

crowne to every one that runneth well.

5. As at the end of the race, the wager is wonne or lost, and the crowne received or mist: and as the race is runne, so it is disposed: so at the end of our life, the prize of eternall life is either wonne or lost; and if it be in the race lost, it can never be recovered, neither by bribe nor intreaty. If in this life we win it, we weare it, or else it is lost for eternitie.

Thus Christian life is a race.

Next, why must we runne this race?

Ans. 1. There is no standing in Religion: and the way is very long which we have to goe; we have a large journey, as farre as betwixt heaven and earth; and though we runne, we shall come in slow enough.

2. The time is short which is allotted to runne this race: namely, the time of this life,

R 5 which

5.

2.

Reasons
why wee
must run
this race.

1.

2.

which is but as a vapour, a post,
an arrow flying in the ayre: the
day is short, the night hastens,
and our feare of being benigh-
ted should hasten us thorow.

3

Ephes. 6. 12

3. The parties against whom
we runne, are very swift and
cunning to supplant: for wee
runne against *Principalities and*
Powers, the devill, our flesh, sin
and sinners, who incessantly
seeke to slacke our course in
this race; sometimes casting in
our way (as *Medea*) a peece of
flesh, and sometimes golden
Apples (as the Poets feign of
Atalanta) that is, the profits
or pleasures of this life, all to
cast us backe in our way: nay,
our owne incumbrances are so
many, as wee need no other to
slow our pace: So as the swif-
test runner shall come slow e-
nough; and if the runner scarce-
ly be saved, where shall the lay-
zer appear?

4.

4. Wee must runne, to wit-
nesse

ness both our disaffecting and distasting things below, which we hasten from, as also our earnest affecting and desire of the goale and crowne which is in our eye: as the two Disciples, *Peter and Iohn*, runne to out-runne one another, through earnest desire which of them should first see Christ being risen: so the Christian must hasten and strive who may enjoy Christ first and most, and see him as he is.

Ioh 20.4

But *when* must we runne?

Ansiv. Our whole life must be a race. 1 *Pes.* 1.17. *Pass the whole time of your pilgrimage here in feare.* Now is the time to winne or lose the goale. Eternall life is wonne or lost in this life. Spare thy paines here, and there shall be no spare of thy paines hereafter. Now therefore take the time, even this day: as a wise runner will set out betime, and get the start if he

3
Al our
life, the
time of
this race.

Not the
end of life
only.

Reasons.

I.

2.

3.

4.

Use. 1.

he can, of his Adversary : *Psal.*
119.60. I made hast, and delayed
not to keepe thy Commandements.

Maui foolish men in their life
and health stand still, and idle all
the day, and would faine runne
apace when they are sicke or
dying. But consider in time,
1. What an unfit businesse a race
is for those times : a man to run
had need of health and strength,
and not bee bound on his bed of
sickenesse. 2. It is very un-
likely, that hee should runne to
heaven in his death, that hath
beene running to hel all his life :
for as the tree leaneth, so com-
monly it falleth and lyeth. 3. Wisedome will tell a man,
that sicknesse and death are the
time to end our running, not to
beginne it : and that Christia-
nity is a *race* to heaven, not a
jump : and the way is long, and
needs both a *long time*, and good
speed to attaine it.

Now if wee must runne in the
Chri-

Christian course, we learne how
to conceive of the sound Pro-
fession of Religion; namely, that
it is a laborious and painefull
course, as running is a violent
motion, and a straining exercise
wherein the whole man must
runne; especially when a man
runneth up an hill, as we doe to-
wards heaven. And therefore

1. They are deceived, that
thinke a sound Christian can live
at ease, or in security. Is a gar-
land of flowers denyed to him
that loves his ease better than
the toyle of the race; and is the
Crowne of eternall life given
without labour? or can it stand
with the excellency of salvation
to be so easily attained? or is it
not worth all our diligence, to
make our election sure?

2. The lukewarme Gospeller
deceives himselfe, that thinkes to
get heaven with good hopes and
wishes, but will bee at no strife
either against sinne, or in per-
for-

Conceit a-
right of a
Christian
course.

Who doe
not.

I

2 Pet. 1.10

Luk, 13. 24

Use 2.

Outgo one
another in
holinesse.

*Instat equis
auriga suos
vincentibus
illos praeter-
vitassem-
us, &c.*

*Hor. (serm. 1
lat. 1.*

Motives.

2

formance of good duties : as if Christianity were such a Gentlemanly life, as to have their rents come in by Stewards, whether they sleepe or wake, worke or play. No : thou must *strive to enter*, and runne, and pant, and sweat, and bee happy if all thy labour can attaine the Crowne. But if heaven bee worth nothing, take thine ease, stand still, or lye still, meddle not with grace. But if it bee worth any thing, thou shalt know it is not gotten with nothing.

Againe, if Christianity bee a race and strife, then must we all strive to goe one before another in knowledge, faith, obedience, and all graces. Runners in a race strive who may bee foremost : and runners in a spirituall race must contend, who may first apprehend the grace of eternall life in the means and beginnings of it. For,

1. This is the onely holy and war-

warrantable ambition, emulation, and covetousnesse, to covet after the best gifts, 1 Cor. 12. 31.

2. Wee see how men strive to be before others in wealth, in good bargaines, in pride of appa-
rell, in dainty fare, and whatso-
ever may set forward the de-
lights of this present life. And
ought wee not much more to
strive to bee first in the bargain
of eternall life, in the riches of
grace, and in the wealth of an
haavenly inheritance? why
should the children of this world
be wiser in their generations than
the children of light?

3. See wee not wicked men
runne fast to hell, and strive who
may bee soonest there, and
which may fill up his measure
first? See we not how wretched
and debauched persons glory
when they can out-swear, out-
drinke, or out-brave another?
and yet the issue of all is that
fire that belongs to Captaine-
sinners.

2

Luk. 16. 8

3

finners, and such as being in the highest forme of sinne, must also bee in the deepest dungeon of wrath and revenge. And shall wee, who have so faire a marke in our eye, to encourage and improve all our labour, suffer every one to get before us in the way of God, who yet are behinde us in the meanes and encouragements?

These are the *Motives*.

Directions for running aright follow in the next point. And so from the precept wee come to the manner: *So runne*.

II.
Manner of
running.
2 Tim. 2.5

Not every runner or striver obtaines; but hee that runs and strives lawfully, which is so to runne, namely with limitation.

Quest. Which are they?

Ans. They consist, 1. In right preparation: 2. Conditions.

Preparati-
on to run,
necessary,
& wherein

No man can runne so as to attaine, that is not rightly prepared to the race. And the preparation stands in two things:

Put

Putting off all hindrances: Providing all needfull helps.

First, we must cast off all burdens and weights that presse us downe: *Heb. 12. 1.* the Apostle enioynes first to cast off all that presseth downe, and then runne the race that is set before us. And thus the runner for a temporall prize will cast off such garments and carriages as he can well part withall: wee much more. The Scripture points us to sundry burthens which must be cast off: as,

1 Sinne, which presseth downe as an intolerable clogge and burthen: *Hebr. 12. 1.* The sinne that so easily besets us: and as a garment that wraps us about and hinders the free use of our joynts and limbs: so many sins are so many chaines and fetters; and hardly can a man runne, with his fetters on his heeles: *Iam. 1. 21.* Lay aside all filthinesse.

Hindrances put off and removed

I
τὸν ἁμαρταν
καὶ τὸν
μαρταν.

2

Luk. 8. 14

2 The immoderate care of the world must be cast off : for, how doe wee see worldlings, who have clogg'd themselves with the weight of earthly cares and desires, runne but hobblingly ? no duties of piety or mercy can be seene in their hands : no incitements or perswasions can prevaile to quicken them : earthly cares, as *thornes*, choake all the seed. How can a man runne through a thicket, or stiffe clay ? so here, *Hab. 2. 6.*

3

Cap. 11. 34

3 We must cast off the immoderate use of the world, and the things of it, and beware we *oppresse not our selves with surfeiting, or drunkenesse, or pleasures of life* ; but by mortification keepe our selves thinne and spare, If hee that were to run a race should stufte himselfe with eating or drinking, following his appetite, hee would runne but heavily, his adversary would wish no greater advantage.

tage. Therefore the Apostle Paul would in his owne example teach us to *beat downe the body, and bring it into subiection, lest wee should runne in vaine,* 1 Cor. 9. 27. Full dyet breeds gowt in the feet, which spoyles our running.

These are the *bindrances*.

The second thing in this preparation, is the providing of *needfull helpes* to further us in our race: for so doe runners. I will onely mention three.

1 Faith, to get Christ with us, *without whom wee can doe nothing, and by whom we shall be able to doe all things,* Phil 4 13. Job. 15. 4. *If we abide in the vine we shall bring forth fruit.* Faith establisheth our union with Christ: whom wee must take with us, *to draw us that we may runne after him,* to quicken us with new life, and to enlighten us in our way: else we runne in the darke, to our owne ruine.

To

Helpes in
running
the Chri-
stian race,

I

Cant. 1 4.

2
Heb. 10. 36

To give influences as an head,
and also a cover for all defects.

2 The Apostle adviseth us to
prouide patience, Heb. 12. 1. and
we have need of patience, that
we may enioy the Promises: also
to endure the crosses and affli-
ctions, wherewith all the way is
strawed. And indeed Patience
notably speeds the runner in his
way: because it helps him o-
ver many rubs and hindrances
that lye in it. If a runner should
stoop to take up and remove
out of his way every straw, or
pibble, or obstacle, hee should
lose much ground, and cast him-
selfe behinde; and therefore
with courage and resolution he
leaps over all, and speeds him-
selfe by them: So patience
makes us passe by the reproches
of Atheists, that are so farre
from running themselves, that
they scorne others that doe;
and suffers us not to take notice
often of such things, which we
might

might trouble our selves with-
all, if our eye were not fixed on
the goal: and prize, in the end
of our race. Besides, Patience
is of notable use to make the
Christian runner long-winded,
and so enables him to hold out
the labour to the end.

3. Another helpe is prayer to
God for good speed: so the
Church, *Cant. 1. 2. Draw mee,
and I will runne after thee.* For
we are not sufficient of our selves
to any thing, but *all our suffici-
ency is of God, 2 Cor. 3. 5.* And
therefore *David* every where
prayes the Lord to direct him,
to lead him in the way, to up-
hold him in the way, and to en-
large his heart for receiving
grace that hee may runne the
way of his Commandements,
Psal. 119. 23.

This is the Preparation for
running

Then the conditions of run-
ning are five:

1. At

3

2

Conditions
of run-
ning the
Christian
race are
right five.

I
Run at a
right mark

1. At a right marke.
2. In a right way.
3. With a right foot.
4. With a right motion.
5. To a right end.

Col. 3. 4

Mat. 11. 28.

First, for the right manner of running, wee must bee sure to *runne at a right marke* : Christ must be our marke to runne at, as he was *Pauls*, *Phil. 3. 10.* to *know him*, and the power of his *resurrection*. If wee must runne for life, wee must runne to him who is *our life* : And the rather, because hee is no dead marke that affords the runner no helpe in his way, but he runnes as fast to us, that wee may runne to him : *Can. 2. 8.* *As a Roe or young Hart he comes leaping and skipping over the mountaines* : and being come, he calls us after him, (*Come to mee all that are weary and heavy laden*,) that he may *refresh us* : and whereas we come not at his call, himselfe drawes us to runne after him.

Now

Now consider, if Christ bee the chiefe and onely ayme of thy life, thy prize, thy purchase, thy all in all, in comparison of whom all else is drosse and dung. Men runne after wealth and riches most painefully : others runne after honours and preferments : many after ease and pleasures : some after knowledge and profession of Christ : on these they fixe their eyes and minds, as their chiefe marke ; and having attained these, they sit downe and rest in them. But very few make Christ the marke whereat they runne : few hold him in their eyes and thoughts. And what can they hope to attaine at length, that never runne at a right marke ? O silly men ! can they chuse a better marke ? may they choose another, and not choose death by refusing the Lord of life ?

The second condition is, to run in the right way, and within the lists,

2
Run in the
right way.

Ioh. 14.6

lusts, or else the faster thou runnest, the further thou art from obtaining. Now Christ is *the way*: and there is no running *to Christ*, but *by Christ*: thou must still keepe him in sight. Papists must needs fall short, that runne from Christ to Saints, Angels, merits, humane satisfactions. Heathens must misse of salvation, who runne without Christ. And many stragling Christians who profess Christ, but breake out into by-lanes of lusts and fleshly courtes, and so misse the goale.

Notes of
the way
that is
right.

Esa. 35.3
Hos. 14.9

Mat. 7.14.

2 Tim. 3.12

Now to those that are careful to enquire of the ancient safe way, they may discern it by these notes: 1. It is a cleane way: *the way is holy*, and the path is holy, and the *holy walke in it*. 2. It is a *strait way*, and *few walke in it*, in respect of the multitude. 3. It is all strawed with crosses: and *all that will live godly in Christ, must suffer perse-*

persecution. Christ and his crosse are inseparable.

The third condition in the right manner of running, is, *We must runne with a right foot*: Hebr. 12. 13. *Make streight paths for your feet* Hereunto are required, 1. Light of the Word to direct us, that we may runne stedily and boldly, not staggering or wavering; but doe all things in faith, which ever leaneth upon the warrant of the Word; Whosoever walketh by this rule, *walketh boldly*. 2. The eye of wisdom and discretion, looking at the same time both to our feet, and to our marke: the Commandement is, *to ponder the path of our feet*: and a note of a godly wise runner, *to order his way with discretion*. And the wisdom of a man is, *to observe his way*. 3. Sincerity and uprightnesse: not to run halting or dissembling: Gen. 17. 1. *Walke before mee, and be upright.*

3
Run with a
right foot.
What is
requisite
therunto

PROV. 10. 9

PROV. 4. 26

PSAL. 112. 5

ὁκ ἐρῶ πο.
 ἵεσι περὶ
 τὴν ἀλή-
 θεϊαν τῆ
 ἐναγγέλιαν.

4.
 Run with
 a right
 motion.

What it is

I.

right. ; Politicians runne halting betweene God and Baal, betweene the Arke and Dagon, betweene Protestants and Papists ; as *Peter* in policy would play on both hands, betweene Jewes and Gentiles, *Galat. 2.* but the Text saith, that hee *dissembled*, and went not the *right way* to the Gospell: so doe these men of two hearts, but of no Religion ; Gallio's, neuters, *unstable in all their wayes*, being *double-minded*, *1am. 1. 8.* The like of formall Protestants, who dis-joyne justification from sanctification, and sever remission of sinne from mortification of sinne : they runne crookedly and lamely, and are farre from uprightnesse.

The fourth condition is, to *runne with a right motion* : and then is the motion so, when it is performed *humbly, chearfully, constantly.*

I Humility quickens the soule

soule, when it considers, that, what progresse soever it hath made, yet he hath *not hitherto attained*. The Apostle Paul did therefore *follow hard to the mark*, because he had not yet attained. Doe thou likewise nourish low conceits in and of thy selfe, as knowing, 1. that thy knowledge and faith is but in part, till that perfect come: 2. that the high prize is not here wholly below, nor the prize of immortality to be had in this mortall estate. Away then with that proud conceit of merit: thou hast attained enough, that hast attained to merit: thou art gotten farre beyond the Saints in heaven. Away with the franticke conceit of perfection here: the Gospell and faithfull Preachers *cast downe such high imaginations* against grace. Who art thou that art got before the Apostle Paul? he forgot all that he had done, and pressed hard to the

Phil. 3. 13.

Good
cause to be
still hum-
ble.

2 Cor. 10. 5

marke before him : as good runners looke not backe to see how much they have runne, which would cast them backe, but their eye is on that before them, by which they see how farre they are behind that they must reach. Bewaile then thy slownesse, stiffenesse, or lamenesse in running, and presse forward still.

2

2 The motion must bee *cheerfully* performed. Wee must runne our race in earth, as the Angels in heaven runne theirs : now they are described with *wings* to flye : so must we doe all our services *willingly*, not by constraint ; and *earnestly*, with all earnestnesse of *affection*, as those that meane to attaine, and of *action*, putting forth all our speed, as hee that runneth, intendeth the whole force of his body to advance himselfe forward, and (as the Apostle) *presseth hard to the marke*.

Phil 3.14

3 Our

3 Our motion is right, when it is *constant*: both without intermission, and without cessation.

First, we must not sometimes runne, and sometimes sit still, and rest us as being weary: nor as some, runne apace in the Sunshine of the Church, and stand still or goe backe in her storme: nor as some, that will bee good, and runne apace, while some sharpe affliction, as a spurre or goad, is thrust into their sides, but afterwards grow as lazy, or worse than before. But our course must be as the course of the *Sunne*, which comes forth as a Gyant to runne his course from East to West, and never stands nor remits of his speed. And as a man who is to runne for a great wager, hyes himselfe with all speed through thicke and thinne, so wee, having so great a prize in our eye, must hold our pace through all e-
S 3. states

Be con-
stant with-
out inter-
missions

Psa. 19. 4, 5

states of the Church, and of our selves, holding it the greatest favouring of our selves, not to favour our selves in any condition.

As also
without
cessation.
Motives

I

Ioh. 1.31
Gal. 3.3

Secondly, wee must runne constantly *without cessation*; not making good our race a great way, and then failing, but to the very goale: for 1. It is unsoundnesse, that is a temporizer: the Jewes rejoyce in *Iohns* light but *for a season*: and many beginne in the Spirit, but *end in the flesh*. Much seed springs up, shoots forth, and oladeth, but never seeeth perfection, nor the ^agarner.

2.

2. Both naturall and supernaturall motion is swifter to the center-ward. True piety never wants the crowne of perseverance: and this never wants the crowne of eternall life.

3

3. Vnhappy runners they are, that lose all even at the goale: and unhappy passengers, that suffer shipwracke in the haven
and

and harbour.

Obiect. I have runne apace; but now I cannot runne so fast.

Ans. With distinction. 1. Art thou in temptation, or wrestling with God, as *Jacob*? then, though thou goest halting, yet goe forward, it is toward Canaan. 2. Art thou weake? yet a childe, though never so weake, will creepe when it cannot run to the fathers house & bosome. 3. Art thou secure? oh repent, doe thy first workes, overtake thy selfe, bewaile thy sinne, and in all pray the Lord to enlarge thy heart, and enable thee again to runne the way of his Commandements.

So of the fourth condition.

Lastly, to run in a right manner, wee must propound to our selves a *right end in running*: and that is, first and principally Gods glory, 1 *Cor.* 10. 30. secondly, the obeying of Gods Commandement; the love of

S 4.

God

How this
is to be
under-
stood.

S
Run to a
right end.

2 Cor. 5 14

God must *constraine* us to run: thirdly, that we may obtaine the crowne of eternall life, as here it is in our Text.

Quest. But must our obedience and service be mercenary? for so it seemes to bee, if wee runne in expectation of the reward.

We run
for the
prize, yet
no merce-
naries;
how.

Ans. No: it is not mercenary: for first, faith *subordina-
teth* our salvation to Gods glo-
ry: secondly, looketh on a re-
ward *freely promised and perfor-
med, not merited*: and so, thirdly
beholdeth the reward; as the
eye of the soule is principally
fixed on Christ, who hath meri-
ted it by his death, propounded
it in his Word, and now holds
it in his hand, in our eye, to
sweeten our labours and suffer-
ings in the way unto it.

These cautions observed, the
Saints may runne in expectation
of reward: so *Moses* had re-
spect to the recompence of re-
ward,

ward, Heb. 11. 26. so Paul pressed on, as having *the marke* in his eye. Nay, our Lord himselfe for the ioy set before him, endured the crosse, and despised the shame. And the Scripture every where holds the marke in our eye: 1. To containe us in the right way to that marke. 2. To maintaine and cherish in us a fervent love and desire of heaven, and of eternall life. Faith will be wisely *looking at things* within the vaile. 3. To encourage and sustaine the Saints in all the difficulties of the way; the more easily to digest and overpasse them, and so to hasten them to the fruition of that they beleve.

That ye may obtaine:

From the *action*, and the *manner*, we come to the *end*. As we have enquired whether wee must runne to attaine, so now

S 5

wee.

Heb. 12. 22.

Mark held before us, why?

1 Cor. 4. 18

III:

The end of running this race.

Obtain'g
is not of
merit, but
mercy.

we must enquire whether wee may attaine by running.

Ans. Wee must runne for thit prize, which wee attaine *not without running*; yet *not for our running*, as the merit of it, but *by it* as a meanes of obtaining. *Rom. 9. 16.* *It is not in him that willeth, or runneth, but in God that sheweth mercy.* For, neither is our running our owne worke, nor undue, nor in any proportion to the crowne, nor yet perfect, but in the best very heavy and blame-worthy. And therefore, howsoever lawfull running attaineth, yet it is not as a *cause*, for the worke or merit of it but as a *way* and meanes of obtaining mercy.

Quest. But is not the prize the reward of our running?

How it is
called a
reward.

Ans. Yes: *Matth. 5. 12.* *Great is your reward in heaven: and none shall runne well, and be unrewarded.* But first, it is called a reward, not *properly*, but

but by *similitude*, because it is given at the end of the worke. Secondly, it is a reward, not *legall*, but *Evangelicall*; promised in mercy, and in like mercy performed to the *runner*, though not for his *running*. Therefore the Apostle ran hard for the prize (*Phil. 3. 14.*) but for the prize of the high calling of God; that is, not which hee could attaine for running, or for the merit of his strife, but for the mercifull calling of God, vouchsafing him a part in the free promise of his free grace. Hence it is also called (*Col. 3. 24.*) *the reward of inheritance*: Now an inheritance is not merited, but freely descendeth on sonnes, because they are sonnes; and how absurd were it for a son to goe and offer to buy his inheritance of his father?

Obiect. But I may run, and not obtaine; as it is said, *Many shall seeke to enter, and shall not be able.*

Answ.

Whether
all runners
do obtain.
Luk. 13, 24

Ans. They runne, and attaine not, that runne amisse, not observing the former conditions of right running: but every one that runneth aright, shall attaine the crowne. Here is a difference: In temporall races many runne, and one gets the prize, that comes first: but here, all that runne through, attaine the crowne, whether they come first or last.

How wee
may be a-
ble to run
rightly,
and so ob-
taine.

Quest. What are the best directions, to helpe us to attaine, and improve all our labour, and make good our race at the last?

Ans. The directions are sundry:

By
The holy
Ghost pre-
paring breath
for this
race.

1. Put thyselfe in good breath; be cherishing the Spirit of God, & preparing him a sweet roome in thy heart, who will notably fit thee to the race. For first, hee is the Spirit of liberty, and will set the feet of thy soule at liberty: 1 Cor. 3. 17. *Where the*

Spi-

Spirit of the Lord is, there is liberty. He is that holy anointing, that brings the oyle of grace to supple and make nimble the joynts and sinewes of the soule, and supply activity and agility to speed thee forward: as David professeth, Psal. 119. 32. I will runne the way of thy Commandments, when thou shalt enlarge my heart, Secondly, he not onely strengthens the inner-man, Ephes 3. 16. but helpeth all our infirmities, which would faine and faile us, Rom 8. 26. Thirdly, he is the Spirit of supplication, and makes us able and willing to pray, and so helpes us as it were with wings toward the marke. Great need is there of this breath of the Spirit: and great is the strength of prayer: and therefore holy men have boene much and often in it: as David, that the Lord would make his way plaine before him, Psal. 5. 8. and would hold up his goinge.

Zach. 4. 10.

Rom. 8. 26.

goings in his paths, Psalm. 17. 5. and that his good Spirit would convey him into the good land, Psa. 143. 10. Whosoever knows that no prayer but of the Spirit is heard of God, will easily discern the need of the presence and assistance of the Spirit, and will bee so much more carefull not to grieve him by sinne.

2
Take heed
of looking
backe, in
this race.

Gal. 3. 1

2. Take the rule of our Saviour, *Beware of looking backe. Remember Lots wife*; and Luk. 9. 62. *no man that sets his hand to the plough, and looketh backe, is fit for the kingdom of God.* They looke backe, that turne aside from received truths to old damned errors, and lay themselves under Saint Pauls checke, *O foolish Galatians, ye did run well, who hath bewitched you?* and under that heavy threatning 2 Pet. 2. 21. *Better had it beene, never to have knowne the way of truth, then after knowledge to depart from the holy Commandment.*

ment. And they looke not forward, that looke asquint with the Galathians, partly at Iesus, and partly at *Moses*; partly at faith, partly at merits, as Papists; whereas the eye of faith lookes right forward at *Iesus, the author and finisher of faith and salvation, Heb. 1. 2. 2.* How many looke backe to the profits, honor, ease, or favour of the world, as *Iudas* and *Demas*? But where is now the marke? is it before thee, or behind thee? if the marke be not behinde thee, why lookest thou backe?

3. Intend thy way, not thy company. Many will net runne in that way, wherein they see not multitudes and great ones runne with them: who attend not the marke so much, as their company, and enquire not so much *whither, as who runne.* But we must remember; first, wisdom walks by *rule*, not by *example*; lookes at truth, not at

3
Minde not
thy com-
pany, but
thy way,

Gal. 6. 16

at numbers; cares not so much what is done, as what ought to be done. Secondly, it is better to walke or runne with few to heaven, than to hell for company. Thirdly, if we looke at company, we must runne with such as feare God, who have set their faces toward heaven: this is the most helpfull and fruitfull company: these will further thee by their counsell, example, and prayers.

4.
Despise
carnall
counsels,
friends, &
scornes.

I
Act. 18. 22

Cap. 24. 14

4. To attaine in this race, we must contemne carnall counsels, carnall friends, and the scornes of carnall men.

First, carnall counsels. Many will not runne with such a *self*, as they heare *every where* reviled and contradicted, though Paul himselfe bee of that sect, and such as adhere to his doctrine. But in this way, generally esteemed *heresie*, must wee worship the God of our fathers. Others will not runne in that way,

way, being all strowed with crosses, but will choose a faire broad way though it carry them cleane from the marke. Why doe they not consider, that they leave the way wherein Christ himselfe walked, and his Apostles? and that the way to heaven is a strait way, and few find it?

Secondly, carnall friends and bad society is as a chaine to fetter, and as a leaden weight hanged on the heeles of many, that say they run for heaven: These will perswade, as *Peter* did Christ, *Master, pittie thy selfe*, cherish thy selfe, deny not thy selfe, thy liberty, thy reputation, and force them, not to stop onely in the race, but to flye backe, as *Peter* among a company of rake-hells will deny and forswear his Master as fast as a ny.

Mat. 16.22.

Thirdly, scorns of carnall men. A Christian runner must not bee much

2 Cor. 6. 8.
1 Cor. 4. 3

5
Renew
strength
continu-
ally: and
how this
may be.

much moved, or much regard
the speeches of men. Lookers
on will have their sayings: some
will say thou runnest too fast,
some that thou settest out too
late, and a softer pace would goe
further; some that thou out-
runnest thy fellowes, but in hy-
pocrisie, and that thine eye and
ayme is on every thing but the
marke, &c. But thou must bee
wiser than to attend them: thou
hast thy course to intend, and
thine umpire, and thy prize.
Passe on thy way therefore,
through good report and evil:
resolve with holy Paul, *I passe*
not to be iudged by any man, it is
the Lord that judgeth mee; I
must stand or fall to mine owne
Master.

So of the fourth rule.

5. To attaine this marke, thou
must be carefull to preserve and
renew thy strength: for so must
a runner doe.

Quest. How may I doe so?

Ans.

Ans. By three rules : First, hold fast the *doctrine* of grace : hold it strongly, both in thy judgement, and in thy affection: get not onely knowledge, but the love of knowledge : sticke conscionably to the meanes, both publike and private. For spirituall strength is maintained by spirituall meanes, as naturall by naturall. And by meeting God in Sion, in his owne Ordinances, Gods people walke from strength to strength, *Psal. 84.7.* Secondly, hold fast the degree of grace, that thou fall not from thy *first love*, first zeale and heat. What hope of his attaining the marke before him, that goeth backward ? Now the way to keepe grace in the degree, is, partly to repent of all, to cast out and keepe out all sinnes, small and great, open or secret ; partly to *respect all Gods Commandements*, even the most difficult, costly, and dangerous. Third-

Rev. 2.4.

Psal. 119.6

Thirdly, hold on the *act* of grace: by keeping al graces in exercise, and blowing up every grace which else wil lye hid and covered in corruption, as fire in ashes. Every new *act* wil grow into an habit and custome, and habits are easie. Thou that intendest to attaine, must get forward, and gaine ground; never contenting thy selfe with one gift of grace, nor with one degree of that gift, nor with one or a few acts or exercises; but be adding, as to vertue, faith; so faith to faith: see 2 *Pet.* 1. 5. and *Rom.* 1. 17.

6.
Recover
speedily
out of eve-
ry fall.

6. A runner, through haste in his way, may easily stumble and fall: and if thou fallest in thy running, thou must speedily rise by humble confession, prayer, and repentance. Hee that lyes in his fall, shall never attaine the marke. Wee say it is no shame to fall, but it is a shame to lye still. But in our spirituall course it is a great shame, in such
light

light and meanes to take a fall, but a farre greater to lye still in it. Hast thou falne in any way? remember whence thou hast fallen, up againe, and doe thy first worke, repent and arise, *Rev. 2. 5.* which is the onely way to prevent utter shame and confusion.

Quest. But how may I be encouraged, thus to strive to attaine?

Ans. 1. Consider this: whatsoever else thou attainest, is nothing but a shadow, smoake, vanity: all thy wealth is but beggery, all pleasure but bitternesse, all mirth but madnesse. If thou attainest not this goale, nothing that thou attainest can make thee better, every thing makes thee much worse.

2. As good never run, as not attaine: for, not attaining, thou lovest all thy beginnings, and proceedings, and all thy labour is lost; thou hast done and suffered many

Motives so
to runne,
that we
may obtain

1

2

Gal 3.4.

many things in vaine. Besides, thou loofest all thy talents, graces, profession, hearing, prayers, sufferings : all is lost. Finally, thou loofest all thy righteousness, charity, mercy, reward and glory ; all thy hope and expectation : *Ezek.* 18.24. Righteousnes departed from is soone forgotten.

3

2 Pet 2.22

3. It is farre worse and more unhappy, to run and not attaine, then not to run at all. For, not to run, is a note of an *Atheist* : but to run and not to attaine, is a note of an *Apostate*, a dogge, a swine, returned to filthinesse, *whose end is worse then the beginning.* Beside, it gives Satana a stronger possession then before ; he was a slave before to one devell, but now to *seven* worse then before.

4

Excellency and eternity of this goale.

4. Consider the goale, for which thou runnest : both for the *excellencie*, and the *eternity* of it : and if any spurte can pierce

pierce and prevaile, this will.

The Excellency is in the worth, content, fulnesse, perfection.

The worth: thou runnest for a crowne of life and glory: nothing in earth is so worthy, as a crowne and kingdome: but these are dead things in comparison, and may end in dishonour.

The content and delight is in enjoying a perpetuall rest from labour, an everlasting Sabbath, a lasting feast and supper of the Lamb, a marriage-feast for eternity.

For fulnesse and abundance: here we only *taste* the goodnesse of God, there we drinke at the well-head, even *fulnesse of ioy* at his right hand. Here wee have *drops*, there we shall *swim* with rivers of pleasure. Here are spoonfuls, there a Well of life.

For perfection: we shall attaine spirituall bodies, perfectly renewed

1

2

3

Psal. 16. 11.

4

newed soules, a full image of God, perfect vision of God, and society with Iesus Christ, in perfect glory: and this is the top and perfection of our happinesse when in our selves we shall attaine compleat holinesse, without spot or wrinkle, and full perfection both of nature and grace

Lastly, adde to all this the duration, which is the crowne of all. This good attained shall never perish, nor ever change. Of this Kingdome shall be no end. The pleasures at our fathers right hand are for evermore. The crowne at which we run, is incorruptible, and so we shall finde it in all eternity.

1 Cor. 9. 25

If all this will not excite us to earnest labour, that we may attaine, nothing will.

THE



THE DIVINE TEACHER AND SCHOLLER.

PSAL. 119. 33.

*Teach me, O Lord, the way of
thy statutes; and I will keepe it
unto the end.*



THIS Psalm
notably draw-
eth and allu-
reth men to
the study and
love of hea-
venly doctrin,
in the knowledge and practise
whereof consisteth the holinesse
and happinesse of every Christi-
an. The Sunne in the heavens
T were

The scope
of this
whole
Psalm.

were unprofitable to us, if wee had not some beames from his body. The huge Ocean were unusefull to us, if some of his streames were not derived unto us. So all that light of knowledge and wisdom in God, the Sunne and father of lights; and all that Ocean of grace and glory in God, the full Sea, were helpelesse and uncomfortable unto us, further then the beams of this Sunne, and streames of this Ocean are conveyd unto us, yea into our mindes and hearts, to enlighten and purifie the darke and nasty corners of them.

The Prophet's holy
desire.

This our Prophet well knowing, makes no end of study, paines, prayers, search and inquisition, how he may store and furnish himselfe with that Divine Doctrin, which as a stream may lead him backe to the Sea againe, and bring him to the true knowledge of God in the Messiah, which is eternall life.

A

A good glasse and patterne to see how farre our negligence hath cast us behinde that wee might and ought to have attained: that shaming our selves, and bewailing our former security, we may now provoke and excite our selves to lay better hold upon wisdom, and redeem our future opportunity in the means of grace and salvation, so graciously still continued unto us.

This verse hath two parts:

1. An holy prayer, *Teach me, O Lord, the way of thy Statutes:*
2. A religious promise, or vow, *And I will keepe it unto the end.*

In the prayer we have

1. The Object, *God, O Lord.*
1. The Petitioner, *teach me.*
3. The Petition, *to be taught in Statutes.*

Which Statutes are described,

1. By the Author, or efficient, *thy Statutes:*
2. By a metaphor

T 2

or

Parts of
the text.

I.
Of the
prayer.

Expositi-
on.

or similitude, *the way of thy Statutes.*

For the meaning of the words, wee must enquire and finde out,

- 1 What be these *Statutes*.
- 2 Whose they be : *thy*.
- 3 Why called *the way of Statutes*.
- 4 Why *David* desires to be taught in this way.

1. What
these sta-
tures are.

For the first of these : By *Statutes*, sometime the Scriptures understand the Ceremoniall or Leviticall Law of *Moses*, distinct from the morall and judiciall : as in many places of *Deu.* 6. and 7. where Ordinances or Statutes are opposed to Lawes and Commandements. So in *Psal.* 89. 30, 31. are foure words : *Lawes*, that is, the whole Doctrine of the Word : by *Judgements* are meant Judicials : by *Statutes*, rites and ceremonies : by *Precepts*, the morall Law.

Reasons
of severall

But in this *Psalme*, *David* uteth

titles gi-
ven to the
Word.

useth many words to expresse
the same thing. The whole
Word extant is called a *Law*,
because it bindes to obedience
as a Law. A *Testimony*, because
it testifieth the Wil of God con-
cerning his Service: and his
good will and fatherly affection
concerning his servants and
children. *Indgements*, because
in them right and truth is dis-
cerned from wrong and false-
hood. *Commandements*, imply-
ing the sovereignty and autho-
rity of God the Commander.
Statutes here, a *statuendo*:

Statutes
for two
reasons.

1. Because as a statute-law the
Word written sets down limits
and rules, how farre wee are to
goe, and what to doe, and leave
undone: for all Kings make sta-
tute-lawes for their subjects.
2. Because as statutes are enfor-
ced with rewards and penalties,
so are the Lords precepts, in
keeping of which is great re-
ward, and no lesse danger in

Psal. 19. 11

7. Whose
Statutes
they are.

I

1 Cor 7.6.
opened.

transgressing any of them.

For the second generall
Whose be they? thy statutes.

1. Because God is the Author
of them all: and although hee
used his Ammannes, who them-
selves used *great diligence* in
writing of the common salvati-
on, *Iude 3.* yet all holy men
wrote the whole Word *as they*
were moved by the holy Ghost,
2 Pet. 1. 21.

Obiect. But it seemes uncer-
taine, whether all were writ ten
by the Spirit of God: for Saint
Paul (1 Cor 7.6.) speaks by
permission, not Commandment:
and vers. ult. *I thinke I have the*
Spirit of God: he seems to doubt
of it.

Ans. 1. Saint Paul speaks
by permission, not Commande-
ment: not in respect of the Ef-
ficient, by whom he was moved,
which was the Spirit of God:
but in respect of the matter,
which being a thing not of such
abso-

absolute necessity, he was directed to choole a manner of delivery proportionall; conceiving it fitter to perswade them in a thing indifferent, as more convenient, than to lay an absolute command, as if it were a thing absolutely necessary. 2. Where he saith he thinkes hee hath the Spirit of God, hee speakes not *doubtfully*, (for he was sure hee had :) but *humblly*, by an emphaticall *negation* or diminution, so to checke the boasting of proud and false Apostles, who to magnifie themselves, and extenuate and elevate *Pauls* authority, made great brags of the Spirit of God, which they said *Paul* wanted.

2. They are called Gods statutes, because hee is also the principall *object*, or *subject matter* of them: as the bookes of the Kings were so called, not because they were Writers of them, but because themselves,

their persons and acts are the principall matter of them.

3. Because hee is the preserver and maintainer of them: for else had they long since beene lost and perished, by the rage of Tyrants and Heretickes, but chiefly by the wrath of Satan against them.

4
Eminency
of these
Statutes a-
bove other

4. His by eminency, for the excellency and perfection of them, and to distinguish them from all the lawes and statutes of men: for,

1

Psal. 19. 7

First, all mens lawes are imperfect, alterable, abrogated or changed at their pleasure: but the *Law of the Lord is perfect*, and as unchangeable as himselfe.

2

Secondly, they are temporary, and for this present life onely, and bind not beyond it: but these are eternall, the charter and rule of heaven.

3

Thirdly, they may direct and command, but give no ability to per-

performe, as they doe. They may curbe and repress the evill of nature, but cannot change the nature, nor alter the man: but Gods statutes not onely direct the way, but lead into the way; not onely restraine corruption, but abolish it. It *converts the soule*, and changeth the heart and life:

Fourthly, they for their end conduce to a well ordering of a civill and sociable life amongst men, in peace and honesty: but Gods statutes to the ordering of a spirituall and holy life among Saints, before God, for the attaining of grace and glory.

Fifthly, those being transgressed, the Law-maker may pardon; or he may give a dispensation to himselfe to violate them, and none is above him in his Kingdome to punish him. *David* the King needs not much to feare any law of man: but Gods statutes transgressed, none

but God can pardon; from whom no flesh can get dispensation to offend in the least branch but it shall be revenged in himselfe or his surety.

So of the second generall.

But thirdly, why doth *David* call the word *the way* of Gods statutes? which hath a metaphor, and noteth singularity.

3. Why it is called the way of Gods commandments. Metaphor of a way, what it implies.

1

Ans. 1. The Metaphor implies, that we are all travellers here in a strange countrey, and travelling home, *Heb 11 13, 14* But the way we know not, nor can man or Angell teach us the way, unlesse God shew it to us, as he did to *Adam*, who could lose his way, but of himselfe could never finde it.

2

2. It implyeth, that God hath made knowne *the way* in his word: called the way, both because it points us the way, as also because it leads us to heaven and happinesse, as a way tends to some end, or intended place. Hence

Hence it is called the way of God, *Acts* 18. 26. the way of peace, *Luk* 1. 79. the way of salvation, *Act* 16. 17. the way of life, *Psal* 16. 11. because it leads us to these, as a way to a City.

3. It implyeth, that this way and word of God must be known of us, as the way must be of a traveller: And therefore as travellers, and as *David* here, wee must bee ever asking after the way.

3

4. It implyeth, that as a traveller must keep the beaten and high-way, so must these Statutes be pathed and trodden of all the travellers of heaven; neither must wee turne out of this way to the right or left hand. Our thoughts must not stray out of the way, as it is said, *Thou shalt not covet*. Our words must be kept in this way, seeing of every idle word account must be given. Our actions and metions must be held in this way, whether natural,

4.

Esa 30. 21

Mat 12. 36

1 Cor. 10. 31

Deu. 12. 32

5

turall, as eating and drinking, all must be to *the glory of God*: or *civill*, authority, subjection, marriage, and duties of the speciall calling, and æconomically duties, all must bee contained within the limits of Gods word: or *religious*, duties of Gods worship, publike or private; *Whatsoever I command thee, that doe openly*: all the Tabernacle, the whole and parts, even to the smallest pinnes, must be framed to the patterne in the mount: or *ludicrous*, sports, recreations; Gods statutes must direct, which are lawfull, which not; how far lawfull, or not: and so for circumstances, of time, place, and persons; and for manner and end, all to helpe matters more serious.

5. *David* implies in this similitude, that whosoever are out of this way, and transgresse these statutes, they wander from the God of peace, and from life, are

are out of Gods protection, and lyable to all the curses of the Law, as men out of the Kings high-way are out of the Kings protection. Hence it is said of wicked men, *Psal. 14. 3. They are all gone out of the way: and, the way of peace they have not knowne.* And as a man having lost his way, knowes not where he shall lodge, so such as goe on their owne wayes, following the lusts of their hearts and eies, are blind-folded and carried by Satan to the lodging of death, even eternall.

These things lye in the *Metaphor.*

Then for the *singularity* of this way: he saith, thy *way*, not wayes; for Gods way is but one, but by-paths are many. Many are the sciences, and other knowledges worthy our labour and paines: but *David* above all, desires the knowledge of this one, and onely way of God, and of

2.
Singularity
of this
way.

of salvation.

Rev. 21. 12.

Obiect. 1. The heavenly Ierusalem hath *twelve gates*: therefore the way is not one.

Ans. The place speaks not of so many wayes, but that from all coasts the Israel of God enters by this one way.

Obiect. 2. Wee read of the *wayes of God*, *Acts 13. 10.*

Ans. Those be so many steps in the way of God, but not so many severall wayes. *David* knew but one way of statutes, which he would be taught, that hee might avoyd all by-paths, and so come happily to the end of his way.

4. Why *David* desires to be taught in this way.

But for the fourth generall: why doth *David* desire to be taught of God? he had *Gad* and *Nathan*, the Prophets: hee had ordinary Levites: hee had the Scriptures: why then doth hee not apply himselfe to the means to which God tyeth him?

1

Ans. 1. *David* had good means

meanes, and was most diligent in the use of them: he was a diligent reader, and spends nights and dayes in meditation of the Word: but yet to all these, and above all these he desireth Gods teaching, without which all these are in vaine. *Paul may plant, and Apollos water, but God giveth the increase.*

1 Cor. 3. 6.

2. Hee knowes that all other Teachers can but teach the care: God alone teacheth and openeth the heart, as *Lydia, Acts 16. 14.* And whereas Satan and wicked men may have a great deale of speculative knowledge, and goe to hell; hee desires an inward Teacher, and to bee inwardly taught by the teaching of the Spirit.

2

3. Hee here craveth foure things in this one petition, beyond all mens teaching.

First, teach me to attend the way of thy statutes, that I may understand them, and thy word

be

3
Foure things desired which man cannot reach.

I.

Esa. 19. 11

2 Pet. 3. 16

be not a *clashed booke* unto me; neither may I, by missing the right scope, pervert the same to mine owne destruction, as many abuse many places to strengthen their owne lusts, v.c. that place of providing for the familie, to maintaine covetousnesse; and the finnes of Patriarkes to defend the like, where the right scope and sense is not attended.

2

Secondly, teach mee to affect the way of thy statutes, that my heart may melt as *Iosiahs* at the hearing of the Law, and be pricked and broken with the threats of it, as were those Converts that cryed, *Men and brethren*, what shall we doe to be saved? *Acts 2. 37*. When the Promises are preached, or promulgated, let my heart dilate and open it selfe, as the thirsty ground, and reioyce that is, *understandeth the word taught*, as *Neh. 8. 13*. This must we pray, that the more we know, the more wee may love God:

God : that the Word of God, by the worke of the Spirit, may be as fire, not onely for the light of knowledge, but also for the heat and warmth of affection, &c.

Thirdly, teach me to *beleeve* thy statutes, for all true and comfortable knowledge is applicatory : it rests not in the understanding, but is a firme assent in the Will, laying hold on the thing knowne. And this must we pray, seeing all knowledge, *not mingled with faith*, is unprofitable. And then we are taught to beleeve, when according to the word of the Law we choole and worship the true God for our God : and according to the voyce of the Gospel we beleeve in him whom the Father hath sent, acknowledging him not onely a Christ and Iesus, but mine, at *Thomas* said, *My Lord and my God* ; and as *Iob*, *My Redeemer liveth* ; and that Iesus Christ brings salvation to me through

3

Heb. 4. 2

Ioh 20. 28.

Iob. 19. 25.

4

Ephes 4. 21
22.

Iam. 1. 25

Luk. 11. 28.

Why David, a man
of such
knowledg,
desires to
be still
taught.

I

through remission of finnes,
Luk. 1. 77.

Fourthly, teach mee to obey
thy statutes: for all sound know-
ledge is practicall: and to know
Christ *as the truth is in Christ,*
is, to cast off the old man with his
lusts, and put on the new. This
must bee our prayer, that the
Lord would so teach us his way,
as we may walke in it: that hee
would so take us into his schoole
as to become both more skilfull
and more holy: that seeing *we*
bearers, but doers are iustified,
our portion may bee in their
blessednesse, that heare the Word
and keepe it. This was Davids
ayme in this prayer,

Quest. But why is he so ear-
nest, being a man of so deepe
knowledge and understanding
already?

Ans. 1. A good heart, in-
flamed with love of God, can
never bee neare enough: love
loveth and liveth in union. If

it

it be in the way to him, it would
get further skill.

2. Though hee bee taught in
part, yet he seeth what a small
measure hee hath attained, and
desireth to bee taught further.
No marvell, if hee that hath
taste of this knowledge, desire
his fill and satiety. He that see-
th but in part, desireth to see
more perfectly. Nature abhors
vacuity and emptinesse: and
much more, grace.

3. Hee is earnest to know the
way, to shew that he shall never
come at God, who cares not to
keepe the way to him. Many
desire to come to God, but it
must be in the way of the world,
or of pleasure, or of custome, or
carnall fellowship, or lusts of
their owne hearts. All these are
dead desires, leading from God.
David will desire the way, as
well as the end. And wee also
must not bawke the meanes, if
we ayme at the end.

This

2.

3

John 14:6

This of the *Exposition* of our Text.

Now follow the *instructions*.

Doctr. I

All true
knowledg
is from
God.

1 Pet. 5. 10

1 Ioh. 1. 5

Reasons.

I

Doctr. 1. In that *David* goeth to the Lord to be taught, learne, that all true knowledge is from God: whence hee is called the God of all grace: and 2 Cor. 4. 6. God that commanded light to shine in darkenesse, hath shined in our hearts. Dan. 2. 20. the God of heaven revealeth secrets. And therefore he is called light: not onely essentiall, in himselfe, but by participation.

Reason 1. Gods way wants a teacher, the way of sinne wants none. And this teacher must not be man himselfe, but God: for the naturall man perceives not the things of God (1 Cor. 2. 14.) nor can discern them, no more then a blinde man can judge of colours. He walketh in the darke of his owne night and nature, and knowes not whither he goeth Iob. 12. 35. The wayle upon

upon the heart must be removed
(Cor. 3. 16.) and the Father
must draw, or else none can
come to the Sonne.

2. A naturall man is so farre
from helping himselfe out of
darknesse, that hee increaseth
his blindnesse every day, and
thickens the mist of his minde.
And were it a bodily darknesse,
as that of Egypt, it were lesse
dangerous: but this is far more
desperate. That was on the bo-
dy, endangering the outward
man: this on the soule, endan-
gering that. In that, men desi-
red light: in this they hate the
light, and love darkenesse. In
that, they would bee glad of
guides: in this, refuse guides,
corne, and revile them. In that,
they were afraid and sate still
three dayes together: here ad-
venturous, more forward to lead
then a seeing man to follow. In
that, they were sensible of their
misery: in this, they thinke
them-

Darknesse
of soule
far worse
than that
of Egypt.

2 Kin. 6. 20

3.
Two things in true knowledge, beyond natures reach

themselves in a good case, and in the way to heaven till they find themselves at the gates of hell; as the Aramites thought themselves going to *Elisha* his house, till their eyes were open and saw themselves in Samaria, in the midst of their enemies. So as no way can a naturall man wind himselfe out of his naturall darknesse.

1. True knowledge hath two things above the reach of nature. First, a sound Object, namely *holy things*, *Prov. 9. 10.* Now all the strength of Nature is too low and weake to reach them. A naturall man may be wise in naturall things, or in evil actions, yea wise to doe evil but to doe well in spirituall things, hee is without all wisdom. For nothing workes beyond his ability. Secondly, it must have a sound Agent: it must be wrought by the Spirit: it is the *inspiration of the Almighty*

mighty that giveth understanding, Job 32.8. Flesh and blood reveales it not, Mat. 16. nay the holiest men cannot reach it without Gods teaching: Isa. 54.13. they shall be all taught of God: and, 1 Cor. 2.12. we have received the spirit of God, that we might know the things of God.

Then if any want wisdom, let him aske it of God: with David, let him goe to God for the opening of his eyes. Salomon begged true wisdom, and an understanding heart, and obtained it of God, 1 King. 3.9. And the rather ought wee to doe the like, because we see in Salomon how God is well-pleased with this petition; who suffers not a suit, so pleasing to him, to goe away unanswered. And how can it bee other unto the Lord, when in this request wee acknowledge the mournfull darknesse and blindness of our own minds, the infinite depth and bound-

Use 1.

Iam. 1.5

Pla. 119.18

boundlesse Ocean of wisdom and knowledge in him, and that we depend on him for knowledge, which wee professe a treasure in his custody alone, and that in the seeking of sound knowledge wee have an earnest desire to obey and please him?

And as this is a great meanes of Gods glory, so also of our owne good: for by this meanes, as by a key, wee unlocke unto our selves the rich treasury, and full store-house of grace and wisdom; prayer being the key of heaven.

Object. But hath not God decreed unchangeably what to doe, whom he will teach, whom not? So as our prayer or not prayer can never alter his decree?

Ans. 1. God hath decreed as well how to doe things, as what he will doe: and therefore Gods decree takes not away prayer, but stablisheth it.

2. God

2. God hath decreed to doe some things immediately, by himselfe ; other things mediately, by the creature. Immediately by himselfe, without the concurrence of the creature, he decreed to create *Adam*. Mediately, by the concurrence of *Adam* and *Eve*, hee decreed the being of *Cain*. So for the effecting of many things, in matters of regeneration and salvation, he hath decreed that his servants shall concurre with him, or else the thing shall not bee done : as in this instance, no prayer no teaching.

Never therefore seeke knowledge in the meanes, without prayer to the Lord, whose onely it is to give. Thou comest to Church to heare the Word, to get thine eyes opened, to bee taught in the way of Gods statutes : why now failest thou of that thou seekest ? but because thou seekest it at the mouth of

Use 2.

In the use of meanes repaire to God.

man, and failest in seeking God for blessing. Many heare and read a long time, but the Word thrives not, prospers not, lives not in their hearts nor lives : they are ignorant, not infirmed ; they are prophane, and not reformed : And why doth that word, which prevailes with others, doe them no good, but because one prayes for blessing, and seekes higher than the Minister, the other prayeth not, or to no purpose ? And marke such as having heard the Word, run cut before prayer for blessing ; never looke the Word should prosper there : ye shall never see a sound worke in such persons, on whom is the brand of such prophanenesse, as to flye from the face and presence of God. *Luther* professed hee got more knowledge by praier, then by all his study : And thou shalt never prosper in the Word, that neglectest prayer.

Ministers

Ministers especially must pray for themselves and their people.

1. For themselves, as *Daniel*, cap. 2. 17. hee and his fellowes beseeched the God of heaven for grace in those secrets: and much more need we for grace, to open to us the myserie of this Kingdome. Many good wits which are as laborious in study and reading, are not so profitable, and marvell that they cannot reach to such a gift, as some other. The very reason is; they study, read, and meditate, but pray not, or sleightly; and not craving a blessing, they have none.

2. For the people: that God would prosper his Word to them, and adde his teaching to theirs. *2 King 6 10.* *Elisba* prayed, that the Lord would open the eyes of the Syrians, that they might see themselves in the midst of their enemies: so

Pse 3.
Ministers
should
pray for
themselves

And their
people.

must Ministers be often on their knees in secret, that their people may see themselves in the midst of their hellish enemies, and discern the danger, so as to apprehend the means of their safety.

Thus of the first point.

2. In the person praying, teach *me*; David a man after Gods owne heart, a Prophet, a Teacher, a Pen-man of Scripture one that had a singular measure of knowledge already, yet hee desires to bee further taught; learne, that

DeSr. 2.
Sound
knowledg
is ever
humble.

Sound and saving knowledge is an humble knowledge. Gods childe thinkes his knowledge to bee ignorance, his sight to bee blindness: not out of baseness of mind, or mistaking the gift, but

Reasons.
I

1. Because no man seeth himselfe so well, as he that is in the clearest light: and he that hath most wisdom, best seeth his owne

owne wants. How doth *Moses*, learned to admiration, debase himselfe, and derogate from himselfe, when God calleth him? *Exod 3*. And how doth *Agnr* deject himselfe, as not having the understanding of a man in him, *Prov. 30. 2*. whose praier, what is it but a mournfull complaint of his owne ignorance?

2. True knowledge shewes a man his own imbecillity, even after conversion, that although he be now *light in the Lord*, yet he shall see he seeth but in part, and knoweth *but in part*, because of his owne *weake capacity*, to comprehend the mysteries farre above his reach; *clouds of corruption* left in him, obscuring the Sunne-shine of the Word, in it selfe cleare enough, but wee looke through blacke glasses; *resistance of will*, which is but in part renewed: obedience being but in part, plainly argueth our knowledge so to

2.

Eph 5. 8

1 Cor. 13. 9

Causes of defect of knowledg.

be : *Iob.* 7.17. And the *understanding* is not yet so captivated, nor the *affections* so pure, but that they would shape the Word to themselves, not themselves to it : hence they see themselves as the man (*Mark* 8.23.) restored to sight, but at first *saw men walking like trees*; they are not stone-blinde as before, but have now a weake and indistinct sight, so as Christ must follow his owne worke againe, and again put his hands on them; so as their sight growes stil clearer, but never perfect till they come to see God as hee is : the case of the Beleever being the case of *Paul* in his Conversion, being stricke blinde, his sight was restored by the falling off of the skales before his eies. These *skales*, skales of false conceits and naturall opinions are long in falling off our eyes, even from our conversion till our dissolution.

3. Sound knowledge is humble, because of the excellent object of it, which is two-fold: first, the statutes of God, the matters of God which are deepe and high mysteries, farre beyond the reach of highest capacities: there are mountaines as well as vallies, gulfes for Elephants to swimme as well as shollow fords for Lambes to wade: there are the depths of Predestination, Incarnation, Trinity, and the like, in which the Angels may pose their understandings. Secondly, God himselfe whom wee must know in Iesus Christ, the nearer whom wee come, the more humble we will be. *Moses*, as familiar as hee was with God, yet comming neare unto him, *cast himselfe on his face*, and professed that hee was but dust and ashes. A man by beholding the Sunne discernes the weaknesse of his eye: so here.

4. Sound knowledge is humble

V 4

ble

3

A double
Object,
which
keepe it
humble.

Exod. 34.8

1 Pet. 3. 18

ble, given onely to the humble; and in such a measure as they may bee kept humble still. For the Lord in great wisdom gives not knowledge, either in kinde or measure, to puffe us up, but in his dispensation preventeth the Laodicean pride of our hearts, knowing how hardly we could guide any perfection here. Againe, he deales with us as Parents with children under age, and gives us knowledge in the measure of children, and not of strong men *Paul* himselfe knew *as a childe*, and in part, 1 Cor. 13 and the best must know they have but inchoation of grace here, and must *grow in grace, and in the knowledge of Iesus Christ*. Besides, God gives such a measure of grace here, as may stand with an holy covetousnesse of wisdom, and such a desire after it, as is insatiable; that we might search the Scriptures, with these noble Bereans, as for silver and gold,

gold, and know the price of
 wisdom to bee farre better.
 Lastly, that wee might not rest
 in this darke and patty Schoole
 on earth, but long and desire
 that happy estate of heaven,
 where is understanding without
 error, knowledge without igno-
 rance, wisdom without folly.
 This made *Paul* cast his eye be-
 yond the present, and set his af-
 fection upon that perfect which
 was behinde : *1 Cor. 13. 9, 10.*
Now we know in part : but when
that perfect is come, then that
which is in part, shall be abolis-
hed. Now we see as in a glasse,
but then we shall see face to face.
 And withall, it will make us
 prize Iesus Christ, and flye unto
 him, in whom we recover per-
 fection of knowledge, being
 made to us of God wisdom as
 well as righteousness.

Hence then the best men that
 know most, must see they want
 much wisdom, and much

V 5 know-

1 Cor. 1. 30

Use 1.

See thy
 want of
 wisdom
 and know-
 ledge.

knowledge. Let mee see a man gotten beyond *David* in sound knowledge of God and himselfe: and yet in this Psalm he can make no end of this desire: and let this serve to beat down the idle conceit of knowledge: if *David* who was of extraordinary knowledge and grace, saw such darkenesse in himselfe, and wanted so much of Gods teaching, what doe we? what may wee? shall any man content himselfe with his measure attained, as needing no more? shall *David's* measure humble him, and shall thy measure make thee swell? Consider the Apostles checke to the Corinthians, 1 Epist. 8. 2. *If any man thinks hee knoweth any thing, let him know he knoweth nothing as hee ought to know.* And cast thine eyes upon the best examples in Scripture: see the errors of Saints both in iudgement, as *Peter* (*Gal. 2. 8, 9, 11.*) and in practise,

life, as David, and tell mee whether the best had not need be still taught in the statutes.

Againe, examine thy knowledge, and the soundnesse of it by this note, if it be humble: For there is a notable difference betweene the godly and wicked, in regard of their knowledge.

1. The wicked man is proud, and boasteth of that hee hath not: the Pharisee of a key of knowledge: an ordinary man, of as much knowledge as the Minister, or as much as he needeth: whereas the godly man, being humble, scarce acknowledgeth the treasure that he hath.

2. Whereas the wicked man, having a slight measure of knowledge, gives up the means, and rests in that measure: the godly, what measure soever they have, still follow God in the meanes, even for that they have, as if they had it not. David being well taught, prayeth to

Vse 2.
Difference of good men, and evil, in respect of knowledge.

1

2.

3

to be taught more.

3. Whereas a wicked man, having a small measure of knowledge, referres it to him selfe, as gotten by his owne meanes or industry, and for his own ends; as also swels in him selfe, and despiseth others, and will be knowne to have something above others: the godly still flies to the same grace that first gave it, and referres it to the praise of the giver; and yeeldeth to all other, though not in gifts, yet in his mind and affection.

Thus the true knowledge of Christ, as the truth is in Christ, teacheth to be like Christ who is *mecke and humble*. Whence must follow,

Mat 11. 29.
Corollaries.

I.

1. That a boasting of puffing knowledge is not sound. Good men never boast of sharpnesse of sight, or quicknesse of understanding, but see the vaile unre-moved, and the scales not quite fallen off. They are not blinde

as before, but by reason of fogs and lulls, and mists of sinfull affections and motions, can sometimes see as little the things before them, as *Agar* could the Well before her (*Gen. 21.*) by reason of her passion or griefe, as *Calvin* judgeth. And although their eyes be open, yet they see how heavy they be, and hardly kept open; as the Disciples when Christ warned them to watch, by reason of sleepinesse and dainesse of hein: so as they may say with the Church, their eyes sleepe when their hearts awake. They may indeed proteste with the blind man, *Ioh. 9. 25.* *One thing I know, whereas I was blind, now I see:* but must adde withall, yet I see how little I see, even a glimmering of things rather than things themselves.

2. It must follow, that sound knowledge must continually bewaile ignorance and darknesse:

for

Cant 5.2.

2.

for why hath the Lord left it in us, but to humble us, that with the rest of the law of the members it might bee as the Canaanites to exercise us, or as the prierke in the flesh lest we should be exalted out of measure by abundance of revelations? Nay, as light and darkenesse have a daily and interchangeable fight in nature: so the soule must maintaine a continuall combat betweene knowledge and ignorance.

3

3. It followes, that sound knowledg cannot be that which in sense of want or weakenesse striveth not in the meanes to a further measure, that of weak is not made strong, that riseth not to a farther assurance, or the like: for all sound knowledge is proveable, and the way of the just *shineth more and more till perfect day.*

Prov. 4. 18.

Thus of the second point.

Distr. 3.

3. *The child of God most earnestly*

nestly desireth to know the wayes of God: as our Prophet through this whole Psalme. *Daniel*, though a most worthy Prophet, yet read the *Prophecies of Ieremie*, *Dan. 9. 1, 2*. And all things are dung to *Saint Paul*, in respect of the excellent knowledge of the vertue of Christs death resurrection, *Phil. 3. 7, 8, 9, 10*. But why?

Goodmen ever desirous of more holy knowledge.

Reasons.

I.

1. Because they know it to be the way of God, and there is no other: the way, not onely wherein God himselve walketh, who is the most perfect pattern of his owne law, but especially because it is the way hee hath chalked out for us to walke in, who can walke toward him in his owne way onely; as we can see the Sunne onely by his owne light, and come to the Sea by his owne streames.

2

Fearfull effects of ignorance.

I.

2. They onely discern the danger of spirituall darkenesse and blindnesse: How it wraps in

in manifold errors of judgment, false doctrines and opinions against the Word: *Te erre, not knowing the Scriptures, Math. 22. 29. and, Prov. 19. 2. Without knowledge the minde is not good.* How it wraps in errors of life and conversation; for so the Scriptures ascribe all corruption of manners to ignorance: *Paul persecuted and wasted the Church, why? he did it of ignorance.* And in ignorance the Rulers put Christ to death: had they knowne, they would not have crucified the Lord of glory. How it wraps men under the power of sinne, and delivers them as voluntary subjects in kingdome of darknesse, under the Prince of darknesse, to be ruled at his will, as *2 Tim. 2. 26.* and, when men regard not to know God, how justly doth hee give them up to a reprobate sense as he did the Heathens (*Rom 1. 24.*) to commit things against

1 Tim. 1. 13

3

reason and nature ? And finally, how it wraps them under the curse of God, both temporall and eternall. *My people perish* (saith the Lord) *for want of knowledge* ; that is, are in state of perdition : they lye in unbeleeve ; for, no knowledge, no faith ; and not beleeving, they are *condemned already*, *Ioh. 3.* And they are lyable every where to those judgements which the Prophet prayes to be powred out *upon them that know not the name of God*. Then for the eternall curse : when Christ shall come from heaven in flaming fire, hee shall render vengeance on all that *know not God*, *2 Thef. 1. 8.* and justly : for death hath seized on them already : they are destitute of the life of God, *by the ignorance that is in them* : their minde and conscience is dead, and being strangers to the life of God, they are thrust under the power of eternall

4

Hosea 4: 6

Ier. 20. 23.

Eph. 4. 18

nall death: *Prov. 10. 18. The foole dyeth for want of knowledge.*

Therefore the Saints seeke after knowledge, as *David* here.

3

3. They see the necessity of the word of God, and the knowledge thereof: the Word is the food of the soule; an hungry man longs after his food; and a good heart hungers after the Word. Hence the Prophets and men of God are said to eat up the little booke (*Ezek. 3. 1.*) and to fill their bellies with it, as hungry men when they come at a good meale.

Rev. 10. 10

The word of God is the water of the Well of Life: and how necessary is water? how doth a thirsty man desire to be refreshed with water? so doth the godly after the knowledge of God: and none but *thirsty* soules are called, or doe come to these waters, *Esa. 55. 1.*

How

How earnestly doe blind men desire to see the light? so doe the Saints, seeing what a weak limmering and sight they have in Divine things. They know the Sunne in the heavens is not necessary to enlighten the world, as is the Sonne of grace and righteousness to enlighten the Church. And as without the sunne there would be a perpetual night, so without God and the saving knowledge of him, there were an eternall night in everlasting darknesse.

4. They earnestly desire saving knowledge, because they see the profit and high excellency of it, both within themselves, and without them.

First, within themselves, they see Gods Image renewed in them by knowledge, and themselves framed to his likeness, who is light, and in whom is no darknesse. Also they see themselves brought into better frame by

4.
Benefits of
knowledg
within us.

Col. 3:10

1 Cor. 3. 18

And without us.

by it daily, and *changed* into *it* selfe from glory to glory: without which they could never attaine any right motion in their wils, or affections, nor any right manner or end of doing any thing, nor any happy fruit of their endeavours, but the losse of all their labour, time, hope, and reward.

Secondly, without them; they see the worth and excellency of this knowledge above all other things in the world, and that nothing else can make them truly happy: *Prov. 3. 13. Blessed is the man that findeth wisdom, and that getteth understanding.* But how can Salomon prove this?

By two reasons: The former in the 14. verse, by comparing this wisdom of God with silver and gold which are so desirable: but the *gaine* of this is better. Oh but some things out-weigh silver and gold, and are in much more

more request, as Diamonds, Rubies, and Pearles : True ; yet these are but the *shining dust of the earth* : but wisdom (saith he) is *better than all pearles*, be their price never so great.

Obiect. But some things a man may desire above all these, as life, liberty, health, honor, &c.

Ans. In verse 15. *All things thou canst desire, are not to be compared to wisdom.*

The second reason is from the effects : shewing what wisdom bestowes and brings with her : 1. Riches in her left hand : 2. Length of dayes in her right : 3. Honour, advancement, and prosperity : 4. Life, the sweetest of all : *Shee is a tree of life*

to them that lay hold on her. And so he concluds as he began, *Oh blessed is hee that retaineth her.*

We see now what reason the righteous have, and on what just grounds they most eagerly desire

fire with *David* to be taught
the way of Gods statutes.

The Vſe is threefold ;

1. Of incitation.
2. Of reprehension.
3. Of examinatin.

Vſe 1.

Incitation
to get hea-
venly
knowledg.

Motives.

I

1. It ſerves to incite us to the
holy and earnest deſire after the
word of God, without which
no man can have any comfort
any ſound grace.

For firſt, as light was the firſt
thing in the Creation, ſo the firſt
word of this ſecond Creation, *Fiat lux*, let there be the light
of heavenly knowledge : as
as the word of God let light
to all his worke, which before
was a confuſed Chaos, and
things rolled up in blacke dark-
neſſe ; ſo till this word of God
let light into the ſoule, the
whole man lyes in a confuſion
blacke darkneſſe, without any
light of direction or conſola-
on.

You know, no babe is born

alive

alive into the world, but it cries for the milke and breast; and if it doe not, it is still-borne. So the new-borne babe in grace, cries after the *sincere milke of the Word*, 1 Pet. 2. 2. and without this, thou art not borne of God. Nor the friend of Christ, no acquaintance or kindred of his, no Christian but in name, unlesse with an *hungring heart thou heare the Word and keepe it*. And, an ignorant heart is not only a gracelesse heart, but destitute of desire of grace: it cannot aske grace, *Ioh. 4. 10. hadst thou knowne, thou wouldest have asked.*

Mark 3. 35

2

Secondly, consider the comelineffe and seemelinese of sound knowledge in him that professeth himselfe to be the Lords: *Prov. 4. 9. Salomon calls it a comely ornament and grace for the head, and a chaine for the necke; yea, and a crowne of glory.* And what else makes a mans face

face to shine, but wisdom? whereas, what an unseemly thing is ignorance of Gods statutes to a man, either as a man, or as a Christian?

Ignorance
unseemly
to a man,
as a man.

I. *As a man*: God having given a man a minde and reasonable soule, beyond a beast, whereby he hath enabled him to conceive of heaven and heavenly things, and hath elevated him with a particle of Divine nature for this very end, that hee should rise above the beasts in high contemplations of Divine things, and in the knowledge and obedience of the minde and will of his Creator: how unseemly is it, that that Divine minde should be taken up with base, transitory, and sinfull things? that a man should thus degenerate, and fall backe to a brutish condition, forgetting he hath a reasonable soule, which *David* rates in himselfe, whose ignorance or inconsideratenesse

Pla 73. 22.

in

in one point of Gods providence and adminiſtration, makes him as a *beaſt before God.*

2. As a Chriſtian man, yet much more unſeemly : for a Chriſtian profeſſeth himſelfe to be a Citizen of heaven, heaven to be his Countrey, God to be his King, his Word and Statutes to be his Charter : now is it not abſurd and unſeemly, that a man ſhould be ignorant of the faſhions, lawes, and cuſtomes of his owne Countrey ? A Chriſtian profeſſeth himſelfe a childe of his heavenly father, and his fathers houſe to be his houſe : and is it not unſeemly a man ſhould neither know his father, nor his fathers name, nor pleaſure, nor how to demeane himſelfe in his fathers houſe ? A Chriſtian profeſſeth heaven to bee his home and inheritance, and the Word the deeds of that Inheritance, without which he hath not title to one foot in heaven : how un-

Eſpecially
as a Chri-
ſtian man.

seemely and unreasonable were it for him to cast away the deeds of his land, to breake off the seales, to bee wilfully ignorant of the clauses that convey such an estate unto him and his?

So of the second Motive.

Thirdly, consider the delight and pleasure in the Statutes of God, which are full of sweet ravishments to such as attaine them, and should quicken us to the taste and feeding on them. In other things we see what paines men will take to compass their pleasure. Now as ignorance is most uncomfortable, fitly therefore compared to *darknesse*, to blindnesse, to falling into a pit, and to lying in a blacke and stinking dungeon: So knowledge and wisdom, which is compared to *light*, and the *bright shining of the Sunne*, Prov. 4. is most delightful to the soule, as the light to the eye :

1. In it selfe: because knowledge

Prov 4.19.

Knowledge
delightfull
to mans
understand-
ing.

446
Pick of Prov 4.19

ledge is the proper worke of understanding, and the highest part of man: and as a man naturally delighteth in the knowledge of naturall things, so an enlightned minde in the knowledge of Divine and spirituall.

2. And especially in respect of the Object, which is spirituall things: This made *Salomon* say *Prov. 3.17.*) all the wayes of wisdom are wayes of pleasure. For what man, unlesse he have an infinite distemper in his soule, would not be ravished to know in some measure those infinite perfections of our heavenly Father, whereto we are commanded to strive? yea, to see in some sort the unsearchable depths of Gods wisdom and knowledge? and to apprehend in some measure the bottomlesse mystery of mans redemption and salvation? Was it not an admirable delight, when *Moses* stood upon the top

Specially
for the
excellent
objects

of mount Nebo, and viewed all that land of Promise? yet *Moses* must see it, not enjoy it: see it a farre off, but not come neare it: he must dye there, and goe no further. But for a man to stand here on Mount Sion, the Church of God, and view all the promised Canaan, that heavenly Ierusalem, with all her towers, and enjoy them, together with all the pleasures at the right hand of God; can the knowledge of any thing bee so delightful to an heavenly mind? The taste of the Word in this one particular, maketh it exceed the sweetnesse of the *honey* and the *honey-combe*, if a *David* taste it.

Psal. 19. 10:

This of the third Motive.

4.
Excellent
properties
of Gods
way.

Fourthly, consider the way wherein we are to walke: *the way of Gods Statutes*: the properties whereof are such, as may allure us into it: for,

I

I. It is *the old way*, which wee

wee must enquire of, *Jer. 6. 16.* beaten by the feet of ancient Beleevers, and Patriarkes ; all the Prophets, and Apostles, and all holy men, yea of Iesus Christ himselfe ; and therefore is the way wherein we shall want no good guides nor company.

2. Everyone in his journey would enquire and choose the rightest way : but the wayes of the Lord are right, and the iust walke in them, *Hos. 14. 9.* Elymas ceased not to pervert the right wayes of God, *Act. 13. 10.* All other wayes are crooked paths, and by-lanes, *Psal. 125. 5.*

3. This is the lightest and most comfortable way : *Psal. 119. 8.* the statutes of the Lord are right, reioycing the heart. In this way is peace of conscience, joy of the holy Ghost, comfort of heart in life and death : and this joy shall none take away. No marvell when *Ezekiel* ate this little

The divine
laying of a
gracious
Princcesse.

booke, that it was *sweet as honey in his mouth*, chap. 3. 3. *Queene Elizabeth*, of blessed memory, laying the Bible to her heart, said *It was her comfort in her trouble, and therefore should bee in her Rule her rule*. But the way of the wicked is *darkenesse*, Prov. 4 19. they know not where they shall erre and fall.

4.

4. This is the *cleaneſt way*: 2 Sam 22. 31 *the wayes of God are uncorrupt and pure*: Esa. 35 8 *The way shall be called holy, and the polluted passe not by it*: Deut. 4. 8. *What nation hath ſo righteous lawes? what paſſengers have ſo faire a way? Silver tryed ſeven times is not ſo pure as theſe ſtatute,*, *Pſal. 19. 9. who would preterre the myrie and dirty wayes of ſinfull pleaſures before it?*

5

5. This is of all other the *ſafeſt way*, freeſt from robbers and theeves, in which thou art under the Lords protection, being the

the King's high-way ; yea, wherein thou hast a guard of Gods Angels to keepe thee safe to the wayes end : *Psal.* 91. 10, 11. they are ~~charged~~ with thy safety.

6. It is *the shortest* and most compendious way, leading to life ; and in keeping this way shall be great reward. All other are by-ways, that lead to the gates of death.

6.

Now let the wisdom of God rule us to choose this 'oldest, rightest, lightest, cleanest, safest, and shortest way, as ever wee desire to come to an happy end of our way.

This is the Use of *incitation*.

Now follows the second, of *reprehension*.

And first of Reculant Papists, who wilfully refuse the knowledge of God, scorne and contemne the Preachers and expounders of those statutes ; yea, hate them to the death, and shun

Use 2.

Reprehension of them that desire not knowledge in the means.

I

Gen. 3. 14.

all the meanes of skil and instruction in those Statutes. Can they be good subjects, that will not know their Princes lawes, that burne the Statute-bookes, and their expounders too? yet such good subjects are these to God: who have chose the curse that *Cain* bewayled, namely that he was *cast from the face of God* in his fathers house: they willingly excommunicate themselves.

And adde unto these our mungrell Church-papists, who sometime slip into the Church for odde respects: Recusancie proves disgracefull, or chargeable, and would put them to more cost then their Religion is worth, They can heare the Word, when and of whom they list, or must: but to heare Popery refuted or disgraced, is, to cast dust in their eies. They can heare a Sermon, but detest and raile upon the Preacher. Very devout they seeme, and scrupulous
in

in the least ceremony, but like those *devout women who stoned Paul.*

Act. 13.50

To both these our Lord saith, *If ye were of God, ye would heare his voyce.* Were their Religion of God, they would love his statutes above their daily food: and love the bringers, so as to account their very feet *beautifull.* Did they love Christ, they would not hate his Disciple: neither could the Temple of Dagon and the Arke stand together in the Temple of the heart. Heare the counsell, to be as thou seemest, or seeme as thou art: assuredly God will have no part of a divided person.

Ioh. 8.47

Rom. 10.15

Secondly, they are farre from the comfort of a good estate, who will not be brought out of their doores, their shops, their Counting-houses, to learne the way of Gods statutes, but living in places of knowledge, suffer ignorance to reigne in their
X 5 hearts.

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 hearts How farre are they from Davids minde and desire? his heart brake within him for the desire of Gods judgements, *Psa.* 119. 20. he esteemed the place of Gods worship, *Bethel*, the very house of God, and the gate of heaven: hee accounted them blessed that might dwell in or neare the house of God, *Psa.* 84. But so farre are many from discerning this an happinesse, that they esteeme every Sermon (as the old prophecies) the burden of the Lord: a straw-matter can keepe them from Church: and they are of the number of *Solomons* fooles, that scorne wisdom and instruction.

Prov. 1. 7

Obiect.

They will alleage their hearts are good enough, and their meaning is good though their skill be small; and God will accept their good meaning.

Ans.

But 1. that is false: no meaning is good without knowledge: *Prov.* 19. 2. Without knowledge

the

the mind is not good. 2. Meane what thou wilt, if thou hearest not Gods word thou art *not of God*, *Ioh. 8. 47.* 3. What a deceit of heart is it, that can shrowd all under good meaning, while it meanes never to bee good? or thinke that God will accept an ignorant and unregenerate heart for a good heart? 4. Examine this good heart of thine by that which issaeth thence: see if there come not out of it, adulteries, oaths, blasphemies, lyes, rotten speeches, injustice, contempt of Gods Ordinances and servants: And is this good?

Others love God above all, and their neighbour as themselves: what needs more?

But nothing is more bold than blindness. Neglect the meanes of knowledge, thou neither lovest God, nor thy neighbour, nor thy selfe. Not God: for *if yee loved me*, saith Christ, *ye would*
k^d ^{de}

Object.

Ans.

Ioh. 14. 15.

Ioh 5. 1. 2.

keep my Commandments. Not thy neighbour: if not him that *begate*, not him that is *begot*. Not thy selfe: hee that hates wisdom, *bates his owne soule*, *Prbv. 8. 36.* and, *chap. 4. 13. See is thy life.* If thou lovedst thy soule, thou wouldest heare and hide the Word in it, and not hide thy selfe from the Word.

Obiect.

Others will pray, and let others preach: they will be devout, let others runne to Sermons: they will be *active* Christians, while others are *passive*.

Ans.

But 1. this is from the foolery of some Preachers, who sever what God hath joyned, and set two so neare friends, and twins of the same wombe, by the eares.

2. Canst thou pray without teaching and hearing? Consider; wilt thou pray to an unknowne God, or a God whom thou wilt not know? Canst thou call on him, on whom thou *believest*.

Rom. 10. 1

beleevest not? or beleeve without hearing? or can a right prayer be severed from much knowledge, both of thine owne wants and unworthinesse, of Gods mercy, power, and will to supply, of the meanes of meriting that supply, which is by Iesus Christ made thine owne, and how to expect patiently, and be delayed or denyed thankfully, or else Christianly to use mercies received, to the glory of the giver, and good of the receiver? Come hastily, without all this knowledge, and offer the sacrifice of fooles, Eccles. 5. 1.

3. Can God heare thee praying, who rejectest his Word? Prov. 28. 9. *Hee that turneth away his eare from hearing the Law, even his prayer is abominable.* Besides, prayer is a seeking of God: and canst thou find him whom thou seekest, while thou runnest from him who seeketh thee?

But

obiect.

But we have callings to follow, and families to maintaine, and cannot spare an houre in a week-day to heare a Sermon.

Ans.

I say as *Salomon, Eccles. 7. 20.* it is good to *lay hold* upon this, but *withdraw not thy hand* from that: worldly businesse must be followed, but never so as to be worldlings; and this is, when the whole time is ingrossed, to prophane or worldly uses, and none set apart for holy, or the one thing necessary.

Ioh: 6. 27

Againe, to feed the body, men can allot two houres in a day, but not one in a weeke to feed the soule: as if bread that *perisheth*, were to bee preferred before that which *endureth to eternall life*, or the soule were to be lesse regarded than the body.

And can these men spend foure, five, or moe howres at cards, dice, bowles, vaine Enterludes, to the destruction of much time with themselves, and not
one

one howre in a weeke for their instruction? Can some of them watch whole nights and dayes at Satans suit, and the service of sinne, and not possibly watch one howre with Christ in the day, yea in many dayes? Cannot they sit up one halfe howre later, or rise one halfe howre sooner, to redeeme one howre for their everlasting good? or will they find it profitable to winne the whole world with the losse of their soules?

Lastly, how have we heard not a few such carelesse men rate themselves on their death-beds; with horrible terrors in their consciences, that so wretchedly they stopt their eares at so many calls of God, and neglected the hearing of so many Sermons, and too late wish, that they might heare but one Sermon more? and now all their hunger and thirst after the world, onely enlargeth their
harts.

hearts sorrow, and can no way ease it.

Obiect.

Others say they are not book-learned, and cannot attain this knowledge.

Auf.

But thou oughtest to be book-learned: God hath given thee both a booke and Teachers, and wisdom is *easy* to him that will understand; and she invites thee into her Schoole, calling the *simple* to be wise in heart, *Pro. 8. 5.* and pronounceth those *blessed, that watch daily at her gates, vers. 34.*

Obiect.

But I am so crossed in the Ministry, that I cannot endure it, nor will heare such and such.

Auf.

Know: 1. All the frowardnesse is in thy selfe, there is *no frowardnesse in the Word, Prov. 8. 8.* 2. Crosse thy sinne, and the Word will not crosse thee: but if thou wilt rather crosse the Word than thy sinne, thank thy selfe, God and his Word will meet with thee: as in *Ababs* case.

Now.

Now we come to the use of Examination, whether God hath taught us in his way, or no. The notes of tryall are three.

First, a continuall strife to remove all the hinderers of saving knowledge; for light ever fighteth against darknesse. And the lets to be removed, are,

1. Originall corruption: a chiefe part of which is darknesse of understanding. Labour in mortifying naturall corruption, which as a blacke cloud hinders the shine of this Sunne.

2. Hardnesse of heart: *Heb. 3.10. They erred in heart; and have not knowne my wayes:* and *vers. 12. Take heed of an evil and unbelieving heart to depart from the living God.* The light of the Sunne may shine on the outside of a stone, but cannot get within it, while unbroken.

3. Satanicall temptation: the god of the world blindeth Infidels, *that the light of grace should*

vs 3.

Notes of
divine and
saving
knowledge.

I

Enemies
of it: six.

2 Cor. 4.4.

not

not shine upon them: whom we must therefore resist, stedfast in the faith. No marvell if Satan can blind the wicked, seeing he can raise a cloud of dust to trouble the sight of the godly themselves, and let them see every thing in a false glasse; all to hide the light of Gods countenance from them.

4. Actuell sinnes: the nature of all which is, to increas ignorance, and blind the minde yet farther. Of these, some *keepe out* knowledge, some *drive in*. Of the former sort are covetousnesse (resembled by *choaking* thornes, *Luk. 8.* and *Ezek. 33. 32.* they heare, but jest, for their *hearts goe after covetousnesse* :) and wrath, envy, hypocrisie, with the like, which must be *laid aside*, or there is no growing by the Word, *1 Pet. 2. 1, 2.* Of the latter sort are the foule sinnes of flesh, as whoredome, drunkennesse, intemperancy, which

which besot men, and diminish
even naturall knowledge: see
Hos. 4. 11.

5. The pleasure of sinne: as
Eve in tempting, and *Adam* in
attempting the sinne, the very
sight and beauty of the Apple
dazelled the cleare knowledge
of innocency. And as the fume
of the Sodomites smote them
with blindness of body, that
they could not finde the doore:
so doth it much more the soule
of the sinner, that he cannot find
Christ who is the doore of life.

6. Custome of sinne: the
pleasure of which hath begot
an habit: this keeps and holds
under the dominion of the
Prince of darknesse; and the
Lord will not put his precious
liquor into so nasty vessels, but
gives them up ordinarily to re-
probate sense, *Rom. 1. 28.*

Now as nature teacheth us to
fight for all these, so grace lea-
deth us into the field against
them:

them: for, till they be in part subdued, there is no possibility of saving knowledge, no more then of Sun-shine at midnight.

This is the first tryall.

2
Disposition to saving knowledge, in 4 things:

The second is this: As all that indisposition must be removed, so there must be a disposition wrought in the party, whom God teacheth in his way; which where it is, the Lord hath begunne to teach that man.

Quest. Wherein stands the disposition to saving Knowledge?

Psal. 25. 9

Mat. 18. 4

Ans. 1. In humility: God teacheth *the humble* in his way: and he that must receive the Kingdome, must be *as a little child.* *Esa.* 28. 9. whom shall I teach, or make to understand? not conceited persons, who make Divinity onely a matter of discourse, or fill their braines and speech with vaine questions and idle speculations, or such

such as come to sit as Iudges, or Critickes, on their Ministers gifts; but *such as are weaned from the milke, or drawne from the breasts.* It was a proud and prophane speech of *Hermolani Barbanis*, and *Angelus Politianus*, that by reading the Bible they forgot Latin.

2. A soft and tender heart. A sure signe that God hath spoken to it. For none can reach the heart, to change it, but onely that Doctor whose chaire is in heaven. He onely can write in the *Tables of the heart.* *Ier. 31.33.*

3. A crossing of humane wisdom: which nature teacheth not. Selfe-deniall is a note of a *Disciple.* For, who can frame the affections, to hold and fasten on such a doctrine as crosseth nature, mortifieth lusts, depriveth of deare pleasures, and sweet profits, which are as neare as right hands and eyes? can the world-

Mat. 16.24.

worldling, who esteemes his profits before his profession, and therefore turnes a deafe care to such voyces? no: onely he that made the affections at first, can thus renew them, & change them at his pleasure.

4. An embracing of all truths, one as well as another, because all are from the same fountaine: and a constant cleaving to all truth, in judgement and practise, then, when reason, custom, practice, sense and common opinion crosse and contradict it: Now who can teach *wisdom* in a *mysterie*, but God alone? 1 Cor. 2. 7. that a Virgin should beare a Sonne: that a Sonne should be eternally begotten: that all things should bee made of nothing: that life dyed upon the Crosse, and fetched life out of death: that heaven must be had out of hell, and death swallowed up by death, and the same body arise againe.
Who

Who can give simple and shallow wits capacity, to reach these high mysteries which *Festus* accounteth madnesse, and Iewes thinke the Apostles out of their wits to utter them, and the great wits of the world account foolishnesse and fables? Is it not hee that chooseth weake things to confound the mighty? Nay, who is it that can perswade these high and strange things with such certainty, as the simple Beleever dares, and doth dye in defence of them? Surely (as Christ said to *Peter*) *Flesh and blood reveales it not*, but the Father that is in heaven.

Verf. 17.

This is the second signe of saving knowledge.

The third is a conſeionable and fruitfull following of the means of knowledge: as 1. An humble ſitting downe with many at the ſeet of Chriſt. 2. Binding the Word to our eyes, by frequent, conſtant, and orderly reading.

3. Whet-

3

Ioh. 7. 17

Dum do.
tes, disci.

3. Whetting it on the heart, by deepe meditation, so to make it our owne. 4. Tying it to the hands and fingers, by practising it: *If yee doe these things, yee shall know the Doctrine*: a good understanding have all they that doe thereafter. 5. Prayer, to be continually taught of God, as in the Text, and *Iam. 1. 5. Aske Wisdome of God*. 6. Teaching, strengthening, and comforting of others: this returne increaseth thy Talent, as oyle in the Cruise increased by imparting.

Adde hereunto a fruitfull use of the meanes, prospering and profiting daily in the Image of God, and conformity with God in true wisdome, holinesse, and righteousness: *1 Cor. 3. 18. We bebold ia a mirror, and are changed from glory to glory*. This is, to be taught by Christ, as the truth is in Christ. To be led by God in the way of God, is, to get nearer God every day than other.

other. We must walke in the light, *as bee is light*, and so have communion with him. To walke in light, is, in regard of God to walke in the light of his directions: in regard of our selves, to walke in truth and light of sincerity: in regard of our brethren, to walke in love, as the Apostle *Iohn* expresseth it; here by the vision of faith, and hereafter by the vision of fruition.

1 Iohn 1:7.

And I will keepe it unto the end.

Here is the second part of the Text, containing a religious vow or promise of *David*, in case the Lord will vouchsafe to teach him.

Where consider,

1. Why he voweth.

2. What he voweth.

For the former: 1. He voweth, to shew his resolution, and forwardnesse to keepe the way

Y

of

II.

Of the
vow:
where.

Why *Da-*
uid thus
voweth.

1

of God. A maine helpe of godlinesse is to resolve to be godly: and the beginning of goodnesse are good purposes and resolutions to be good: which if wee find, we must cherish; and if they faile, renew them.

2.

2. He voweth, to move the Lord after a sort, to grant his desire, because he desires it for a right end: if God will make him know his way, he will keep it: so *Hanna* moved for a sonne, which if God vouchsafe to her, she will dedicate him to his service, and God heard her, 1 *Sam.* 1. whatsoever we aske of God, it will be an easie suit, if we resolve to referre it to his glory.

3

3. To shew his thankfulness for the blessing received, as also *Hanna* did: which cannot better be expressed, then in an obedient and holy course, which is the tribute and returne the Lord expecteth for all his goodnesse

nesse received. And actuall mercies call for actuall thankfulness.

1 *Thes.* 5. 17, 18. *Pray continually: In all things give thanks.*

4. To binde himselfe more firmly to duty and service: which is not superfluous, though we betyed already, as *Bellarmino* affirms. For as it is contrary to Christian liberty, needlessly to bind our selves where God hath left us free; so in things commanded and necessary, directly and immediately concerning the worship of God, we may binde our selves more straightly.

For first, we are bound by the law of Creation to serve God: and is therefore the vow and promise of Baptisme superfluous?

Secondly, looke to the practice of the Saints. *Jacob* was bound by Creation, and by Circumcision, and yet (*Gen.* 28. 20.) he vowed a vow, that the Lord

4

De Monac.
l. 1. 19.

Good
vowes not
superfluous.

should be his God. David here, having made the Covenant in Circumcision, renews his vow: and Psa. 119. 106. I have sworne and will performe: that a three-fold cord might not easily bee broken.

Thirdly, in the defiance of evil, and strife against the lusts in the members, resisting the law of God, besides the generall bond of Baptisme a Christian may advisedly and profitably lay on himselte a particular vow as a remedy and helpe against some evill, or a furtherance to some good: As for example: a man subject to be drunke with wine or strong drinke, may vow for a time to abstaine from it, and so cut off an hand or eye offending. One finding the stirring of concupiscence, may solemnly vow to refraine the company and presence of wanton women and *make a covenant with his eyes, as Job, not to looke on them.*

them. Or finding dulnesse, slacknesse, or distractions hindering prayer, reading, or other dutie, he may vow to bestow some time thereupon.

For the latter.

1. In generall, *David* vowes a lawfull thing.

2. What he voweth.

2. In speciall, to keepe the way to the end.

In generall he vowes a thing commanded, and acceptable to God, a thing within the compasse of his calling, and not against Christian liberty. Hee vowes not perpetuall single life: for it is *better to marry, than to burne*. Nor voluntary poverty: for the Commandement is, *Let there be no begger in Israel, Deu.*

1 Cor. 7. 9

15. 4. Nor to goe to Rome, or Compostella, to worship an Image, against the Commandement. Nor to visit the holy land, or kisse the Popes feet; in all which the calling is laid aside, for idle and impious devices.

Y 3

Nor

*In turpi
vota vultu
secretum.
Iuramen-
tu non sit
vinculum
iniquitatis.*

Nor to revenge an injury, which is against the Commandement of charity. Nor impiously not to eat or drinke till they have slaine *Paul*, *Act. 23. 12*. Nor any such sinfull thing : whereof the rule is good, *In case of ungodly or dishonest vow, alter thy purpose.* And, a vow must never be the bond of iniquity. *Dauids* vow helps forward Gods worship, and Gods way hindere not. Thus frame thy vowes, and it will be commendable.

In speciall, he vowes to keep the way that God shall teach him. Where are two things :
1. How he will keepe, *the way* :
2. How long, *to the end*.

For the former : There is a twofold keeping of the way :

Legall.

Evangelicall.

*Keeping of
Gods way
legall and
evangelicall.*

The *Legall* stands in perfect fulfilling of the Law. But holy *David* was no Papist, nor Perfectist : he knew hee could not
thus

thus keepe the Law, and much lesse attaine a further perfection, which were to get beyond *Adam* in innocency.

The other is *Evangelicall*, which stands 1. in an endeavour and desire of keeping, and is rather in *affection* than *action*: 2. with condition, so farre as humane frailty and the state of this life will permit; in which all things are in part, and imperfect: 3. in imputation of Christs perfect righteousness, so as the sinner is reputed a perfect keeper: 4. in condonation of defects and wants, scene and bewailed. Thus *David* professeth he will keepe the way: he will retain a study and endeavour to keepe it; and if by humane weakness he be turned aside, he will be carefull to returne into the way againe: and because all his endeavour and strength is nothing, he will by faith fasten upon that perfect obedience of

The latter wherein it standeth.

the Messiah, which being imputed unto him, all his wanderings shall not be imputed, but he still in Christ accounted a keeper of the way.

But for the latter : how long will *David* keepe the way ? e-ved to the end : else all labour is lost : the end crownes the worke.

Quest.

But is not this presumption ? how can *David* promise this of himselfe ?

Ans.

1. His vow is dependant on grace, as all deliberate vowes are.

2. So farre as God gives strength, and confirms his resolution and endeavour.

3. Still with prayer for grace, that he may keepe it, verſ. 106. 107. *quicken me, &c.*

Now shall *David*, in a duty absolutely necessary to salvation, and ordinary to all Gods children, vow with condition, so farre as God gives grace : and shall

shall a bold Papist vow an arbitrary vow absolutely, and without all condition, never consulting with his owne imbecility? as suppose that of perpetuall chastity, which is neither absolutely necessary, nor an ordinary gift to all Christians, nor promised without condition from God. And yet presumptuously will they promise it to God without all condition, or limitation.

Doctr. The scope and resolution of every godly man in hearing the Word must be, to keepe the way of God. In which similitude is implied, 1. That the whole life of a Christian is a very pilgrimage on earth: 2. That the Christian Pilgrim, now absent from God, must be very choyce of his way, in which he must come backe againe unto God. 3. That seeing the Sunne is seene onely by his owne light, and every man is

Doctr.
End of
sound
knowledg
is obedience,

as a blind man in the things of God, without all direction in himselfe, therefore every one must pray with the Prophet, that the eternall Sunne would strike if it be but one beame of this saving light upon his heart; and by that, he will be directed to the whole body; with holy resolution, that if the Lord please to afford him but a small streame out of his fulnesse, he will follow that riveret untill it bring him to the well-head.

But why is this the scope of a godly man in learning Gods statutes?

Reasons.

I

1. Because this is the condition of Gods teaching, and his intention in teaching: *Deut 4. 5, 6. These are the Statutes and Commandements, which I have taught you: keepe them, and doe them, for this is your wisdom.* And the Lord chearefully teacheth him the way, who with David resolveth to keepe it:

it: *Psal. 25. 12. What is the man that feareth the Lord? him will hee teach the way, that hee shall choose.*

2

2. The knowledge of a way will bring none to his end and desired place, but the keeping of the way: whence the Lord enioynes a narrow keeping of the narrow way: *Prov. 7. 1. My sonne, keepe my words, hide my Commandements, binde them on thy fingers; that is, keepe them in thy whole practice: nay, keepe them as the apple of thine eye; implying, that as nothing can be so small or slight, but it hurteth and disturbeth the eye, which naturally shuts it selfe against the least dust, so not the least erring from the Word but disturbeth in this way. And therefore we must take up that holy counsell, *Prov. 4. 26. Ponder the path of thy feet, and let all thy wayes bee ordered aright.**

3. So

3

Rom. 8. 14

Prov. 2. 20.

4.

3. So many as are the Lords, have the guidance of the Spirit, who leads and preserves them in this way: whence the godly, who are taught of God, are described to be *led by the Spirit*, whose office is to lead out of error, into all truth. And from hence is this way called *the way of good men*: because onely they have the conduct of the Spirit in it: and it is unknowne, or unfrequented by the wicked.

4. To *hold* this way, is to improve all our labour, and promote our owne comfort. But all the labour is lost, when the way is lost. Thou canst never so little decline this way, but thou slidest into some one of those many roads that lead unto destruction. But in keeping this way is *great reward*, *Psal. 119. 11.* for it leads to God, who is an exceeding great reward. Againe, onely this is the way of comfort and pleasure. It hath comfort *for the*

the present : whereas stragling Christians have no comfort in the way : a wandring man is an uncomfortable creature. Also it hath comfort *hereafter* : for it leads to life, *Prov. 7. 2.* keepe my Commandements, and *thou shalt live.* It is the way of life, shewed by God, leading to fullnesse of joy in his presence, and to the pleasures of his right hand for evermore, *Psal. 16.*

Hath God then taught thee this way ? bee conscionable to keepe it, sinne not against the knowne truth, *Psalme. 119. 3.* Surely they work no iniquity that walke in his wayes.

Now because Satan and his instruments will make this way as uneatie and asperous as they can, and assault thee on every hand to turne thee out of this way, thou must come armed with such meanes as may helpe to containe thee in this good way.

28,

Vse.

Keepe the way, when once knowne.

Meanes

1.

1. Resolution to hold it, as here *David*, *I will keepe it to the end*: sound purposes and resolutions in godlines promise continuance.

2.

2. Selfe-denial and contempt of the world: for thou must make account, that all who are out of this way, wil scorne thee, and reproach thee for a dissembler, a Puritan, or the like, for thine endeavour to keepe the way. But Gods Spirit never reproached any for walking with God, even accurately. When Israel goeth out of Egypt, they must looke for Egyptians to pursue them: And thou, as a good *Souldier*, must suffer afflictions, *2 Tim. 2. 3.*

3

3. Zeale and courage for the truth, for God and every good course: arming thy selfe against the loosenesse of the times, and contrary perswasions. If a man walke haltingly in this way, and make no great bones of tripping

of

or stumbling in it, or appeare not
precise above the scantling of a
civill, wise, and wary man, hee
may passe not much disaffected,
and yet in good shewes not be
altogether allowed. But if hee
will be strict in keeping his way,
that he will walke with God as
Enoch, or set the Lord still in
sight as *David*, or with the Apo-
stles endeavour to have a good
conscience in all things, and
yeeld to no corruption of times,
no not an hooft at *Pharaohs* re-
quest, no not a graine at the
Emperours: oh these men are
fit for another age, and another
Climate, not worthy to live in
this: *Away with such a fellow
from the earth, for it is not fit that
he should live, Act. 22. 22.*

4. Fence thy selfe with spi-
rituall armour. Israel in their
way to Canaan must gird up their
loynes, and take staves in their
hands: for the Christian traveller
being set out of Egypt, must
gird

gird up his loynes with the girdle of sincerity, faith, love, hope; the staffe of the Law and Gospel in their hands, to establish their feet; their feet shod with preparation of the Gospell, to goe wheresoever the Gospel calleth. What man runnes into the field without his weapons and provisions.

Notes of
one care-
ful to keep
his way.

I
Ier. 6. 16.

Conclude with notes of a man carefull to keepe his way.

1. Hee will be very inquisitive, and will aske of the simplest that knowes the way better. Being in the wilderness, hee will enquire of the way to Canaan. The Iaylor askes it of his prisoner, *Acts* 16. 30.

2. He is circumspect, doubtful, solicitous, lest he have stept out of the way. Hee is easily reduced, if he have erred. Hee knowes it is easie to wander, but a mad part not to bee willing to returne: and that he can onely attaine his end in this way,

and

and no other.

3. He goes in the day, and walks in the light, and so knows whither he goes; he walkes and workes while day lasteth, afraid to be cast into the night: *Iob. 12. 35, 36.*

3

4. He suspects every faire way, for his way is strawed with crosses: and every foule dirty lane; for his is an holy and cleane way: and every crosse way, where are many turnings, to the right or left hand, for his is a right way, without turnings.

4.

5. Hee followes Christ his guide, and will not walke without him as the heathen; but wisely so fix his eyes on Christ, as that he looke warily both to his own feet, and the end of his way.

5

6. He will be sure to goe with good company: he joynes himselfe with men fearing God, and the Saints that excell in vertue, with whose feet this way is beaten. Nay, not content with these he

6.

Psal 116. 3.

he will get God himfelfe to goe with him: as *Jacob* prayed the Lord to goe with him in his journey: and *Moses*, *Exod.* 33. 15. *If thy presence goe not with us, carry us not up hence.*

7

7. Hee goes on constantly, through droughts and drops, through thicke and thin, through all estates, without intermission, as the Sunne like a Bridegroom hastrieth his course. He leaps over blockes, pibbles, rubs, oppositions, wrongs, slanders: none can cast him backe, nor turne him out, but with our Prophet he *keepesthe way, even to the end.*



EPICURISME DESCRIBED, AND DISGRACED.

Exod. 32. 6.

*And the people sat downe to eat
and to drinke, and rose up to
play.*



After that God
had delivered
his Lawes in
the former
chapters, here
wee see how
his own peo-
ple addresse themselves to obe-
dience For, while *Moses* in the
mount stayeth with God to re-
ceive

Cohere-
rence,

ceive more directions, somewhat longer then they think fit, they fall to commit most horrible Idolatry: which in the first verse the people propound to *Aaron, make us gods:* and vers. 2. *Aaron* against his conscience yeelds to it, setting them in a way to *bring their Jewels*. Vers. 3. the people contribute to it, being as ready to bring, as he to desire them. Vers. 4. Of the Jewels an Idol is made by *Aaron*, and with the *Calse* an *Altar* set up. Then is an *holy-day* proclaimed to the Idol, on the *morrow* after, vers. 5. Afterward the consummation of their idolatry, vers. 6. the people offered *sacrifices* before the golden *Calse*. Lastly, in the Text is set downe the inseperable adjunct of Idolatry, namely, *excesse and idleness, or luxury and wantonnes*, *The people also sate downe to eat and drinke, and rose up to play.*

At this time consider,

1. *Who* did this, *the people.*
2. *When* they did sit down to eat and drinke.
3. *Whether* it be a sinne to eat and drinke.
4. *The use thereof.*

For the first of these. Who did this? *The people*: who had impiously presumed to set up a worship *without*, yea, *against* God. They thinke much to spend whole forty daies without some ceremony, or publike testimony of duty: And they had seene such a worship in Egypt, wherewith God (of whom they heard nothing) might perhaps be appeased: and therefore as the Egyptians worshipped their Apis in the forme of a Bull, for their tillage sake, so would they worship the Calfe, and afterward give themselves to excess and idleness.

Whence note, that feasting and idleness are the undivided com-

Parts,

I.

Note.
Idolatry
ever attended
with
flesh and
luxury.

companions of Idolatry. These people are first Idolaters, from Idolatry they fall to gluttony, from gluttony to wantonnesse. Yea, such inseparable attendants they are, that the Apostle (1 Cor. 10. 7.) proves the Israelites to bee *Idolaters*, by this testimony, because *they sate downe to eat and drinke, and rose up to play.*

It appeares in heathenish Idolatry: for the Heathens, in all their false and idolatrous worshipps, celebrated the honour of their gods with feasting, banquettings, playes, and dancings. Both the Greekes and Romans used many filthy sports and actions, in their solemne services. The Romans, to magnifie their heathenish idolatry, instituted their *Saturnalia*, that is, a feast of five dayes, ordained by Law in honour of *Saturne*, in whole time all things were used in common. These five dayes were

were kept in December, with great cost in sumptuous feasts, with variety of sports & games, and presenting of rich gifts. In these dayes servants had equall power with their Masters, and authority to sit at table with them, and have a common command with them. We read also of the obscene spectacles in the sacrifices, called Floralia, wherein harlots were brought in naked on the Theater, &c.

But whence comes this?

Reasons.

I

1. Because the Heathens would imitate the Jewes, who by Gods Commandement must eat and drinke, and feast before the Lord in offering their sacrifices; whence both Jewes and Gentiles tooke occasion of all carnall liberty and excesse, and to adde what God never prescribed, as to rise up to play.

Deu. 14. 16

2.

2. Because idolatry must bee contrary to the true worship of God, wherein repentance, godly

*Nemo se
luxu com-
mittit, nisi
qui recedit
a preceptis
Dei: epist.
436.*

3

*Num. 25. 1,
2,*

4

ly sorrow, and a contrite heart is most acceptable. Of all creatures an Idolater is most departed from God, and expresseth it in these carnall fruits: so *Ambrose*, alleaging this Text, *No man gives up himselfe to luxury, but hee that departs from the Commandement of God.*

3. As the Idolater is furthest gone from God, so God is furthest gone from him, and leaves him to vilest and foulest lusts, as the heathen, *Rom. 1. 26.* to infinite bodily uncleannesse, the Lord revenging spiritual whoredome with corporall: as his owne Israel, joyning with *Baal-Peor*, not onely committed spirituall fornication, in bowing to their gods, but defiled their bodies with the daughters of *Moab.*

4. Our nature is most propense and ready to pleasure and carnall delight: so as wee willingly annexe unto Gods wor-
ship

ship, whatsoever pleaseth us, that under that cover or pretence we may more freely enjoy it.

The counsell then of the Apostle, upon this ground, is not unseasonable, 1 Cor. 10. 7. *Be not idolaters, as they were.* Hard it is for us to sit down to eat & drink, and rise up to play, but we must make our belly our god, and offer sacrifices to it, as the Romans did to *Bacchus* in their *Bacchanalia*.

Obiect. But we are the people of God, and baptized in the name of Christ: there is no feare we should be Idolaters.

Ans. The Iewes were Gods people, yet set up the golden Calfe. The Corinthians were Christians, converted, and baptized into the name of Christ, and yet they must beware of the sinne of the Iewes. And if we be Christians, wee must avoyd not onely the Calfe it selfe, but

Z

even

Vse.

even the shows and appearances; excessive feasts & wantonnesse, which are inseparable fruits of it: and thinke how easie it is, to be found in the skirts of this sinne; which is the use the Apostle makes of this allegation, 1 Cor. 10. 7.

II.

The sinne
aggrava-
ted by cir-
cumstance

For the second generall.

When did this people sit down to eat, and rise up to play?

Ans/w. Even when their case was most miserable, then were they most insensible: for,

I

1. They had robbed themselves, and made themselves poore, in that the eare-rings and jewels which God had given them from the Egyptians, they bestow upon an idoll.

2.

2. They had committed an horrible sinne, aggravated sundry wayes. They had turned the glory of an incorruptible God into the similitude of a Calfe that eateth hay. They that had opened their mouthes a little before

before in singing praises to God for their deliverance out of the Sea, and for the destruction of the enemies, with the same mouth sing now to their Idols, *These are thy gods, O Israel, that brought thee out of Egypt.* They had used their feet, not many dayes or weeks before, to walke through the Red Sea by a miracle, and now with the same feet they dance before the Calfe. Thus was their sinne great.

3. For this fearefull sinne they lye under an heavy punishment: they were now naked, and God was comming to revenge upon them: and after he was intreated, at the instance of *Moses*, to spare them, yet for example 3000. of them were presently slaine the same day. They had more need have beene fasting, and praying, and weeping for their sinne: but now they sit downe to eat and drinke, and rise up to play.

3

Note.

Secure in
sin, nearest
to mischief

Use.

Observe this: *Never are men nearer mischief, then when they are most iolly and merry in their sinnes.* Commonly when men cry peace, peace, then is peace furthest off: and God comes on the wicked, when they looke least for him, as *David* on the *Amalekites* (1 *Sam.* 30. 16.) when they were drinking and dancing, and most secure. We in this land specially, if we would enquire what causes of mourning we have, should finde small cause of sitting downe to eat and drinke, and of rising up to play.

1. If we behold the inundation of sinne, the increase of sinnes against God and the light of the Gospell, horrible Idolatry, excesse of pride and wantonnesse, a deluge of drunkennesse, a confusion of manifold disorders, &c.

2. Our security in the midst of judgements: the sword hath
fed

fed upon us, and wee have forgotten it: the plague hath destroyed thousands of us, and threatens still, hovers about us, and shewes his Commission to be still in force: and other warnings serve not: we are corrected, but not instructed: Wee eat, and drinke, and play, as those that remember not what reckoning is behinde for all these things.

3. Would every man seriously looke over his owne accounts hee might finde himselfe other businesse, then sit downe to eat and drinke, and rise up to play.

But is it not lawfull to eat and drinke?

Yes, it is not lawfull onely, but necessary to nourish our life, to repaire strength decayed, and enable us to our duties and callings. Nay, more: we may use the creatures, not onely for necessity, but for delight: God hath given us leave, liberally to

Z 3

use

Preached
ann dom.
1630.

III.

Vſe of
creatures
moſt law-
full, and
how.

Psa. 104. 15

use his mercies, and furnished us with variety, farre beyond necessity : he hath not given bread onely, to *strengthen the heart*, but oyle to make *the face shine*. And hee hath allowed us to feast together, and to invite one another, for the maintaining of Christian love, and cherishing of mutuall fellowship : as in the case of *Jobs* sonnes, which was not unlawfull, though their feasting ended so fearefully : and the Primitive Churches had their Agapas, or love-feasts, mentioned and approved, *Acts* 2. 45.

Quest. What then did this people other ?

Ans. They failed in many things :

1. Whereas the chiefe end of eating and drinking, is, to glorifie God, *1 Cor.* 10. 31. the end of this eating and drinking was, to dishonour God, and honour the Calfe.

2. Whereas

How the
Israelites
sinned
herein.

I

2. Whereas eating and drinking should fit us to our duties and callings, both generall and speciall, they by eating and drinking made themselves fit for nothing but play and wantonnesse.

2.

3. Whereas men ought to eat and drinke according to the call of nature, in sobriety and moderation, the Text noteth an intemperate and excessive wast both of time and creatures; they *sate downe* to it, addicting themselves to the creature, and nothing else.

3

4. Whereas feasting is seasonable in times of joy and gladnesse, these feast in a time when Gods judgements are comming on them for their sin, and so the deepest sorrow would better besecme them: as also did they in *Noahs* time, *They ate and dranke, &c.* and *Esa. 5. 12. not considering the worke of God.*

4

Luk. 12. 17

Now these are types to us

Use.

Z 4. (saith

1 Cor. 10, 6

(saith the Apostle) that is, common *examples* for our *instruction*, to beware of immodest, intemperate, and sinfull eating and drinking, that it may not be said of us, as of them, The people sate downe to eat and drinke.

Rules to
be obser-
ved in ea-
ting and
drinking

I

Hereunto must sundry rules be observed :

1. Wee must eat and drinke *our owne*: the sweat of our owne brows, not other mens, as many that cut large shives into other mens loaves ; I meane, that which they know is not theirs, but other mens, if all debts were paid : this were an high kinde of injustice, condemned, *2 Thes. 3. 12.* Yea, we must so eat and drinke, that we allow some part for the poore, and other occasions, publike or private.

2

2. For measure, it must bee according to the call of nature, or of honest and moderate delight, to keepe us in a fitnesse to godly duties, of hearing, and the rest

rest. All that eating or drinking, by which wee make our selves heavy, sleepey, unweldy, and unfit for duties, is sinfull. For this is not a refreshing, but oppressing; not a refection, but a destruction of nature.

3. For season, it must be so, that we eat not up too much time, which would hinder our callings: but rather *redeeme time*, *Ephes. 5. 16*. A sinne it is, to sit downe to feasting, and not feele the passage of three or foure houres; whereas perhaps one houre is tedious to sit out a Sermon.

4. We must eat with moderation of affection; not to sit at it, as men that have nothing else to doe; nor suffering our selves to be brought under the power of the creature, as those that cannot be without the pot or pipe, corrupting themselves with the creatures, oftentimes losing sobriety, modesty, chastity,

stity, health and reason it selfe; thereby utterly perverting Gods Ordinance, who hath ordained them for servants and helps, not masters and hindrances.

5

5. The best appetite is, to taste the sweetnesse and goodnesse of God himselfe in his creatures: saying within our selves, O Lord, how sweet and good art thou in thy selfe, who canst put such sweetnesse into thy creatures!

6.

Col. 4, 6

6. The best Sawce is good and savoury speech, as *salt* on our tables: acknowledging Gods bounty and goodnesse, both to praise him, and edifie others: wherets commonly our barren and empty hearts know not how to weare out the time of feasting, but either in trifles, or inviting others to eat and drink, who need in truth rather bridles then spurres.

Quest.

What? no other speech but of Scripture & how then shall we

we be merry?

Indeed commonly all speech but carnall is unfavoury: but first, we must eat and drinke before the Lord, and our speeches must be such as beseeme his presence, and may be approved of God that heares them. Secondly, all speeches of Christians ought to be better then silence, and to favour of sobriety, wisdom, and grace in the heart: for, whom call wee to our tables, but Gods children by profession, who must every where be like themselves and their Father? Thirdly, God hath given us leave to be merry, but with this onely restraint, Be merry *in the Lord*, and not against him. Never must God be set out of sight, in our merriments: as doe they, who never think they can be merry, but in rude and ungodly behaviour, and wanton naughty speeches, unbeseeming Christians. *Plato and Xenophon* thought

Ans.

Psal. 32. 10

thought it profitable, that mens speeches at their meales might be written. If Christians should doe so, what kinde of bookes would they be?

7
Meditations in eating and drinking.

I
Chap. 1. 6.

7. In eating and drinking we must season our hearts with these or the like meditations:

1. How prone we are to immoderate joy, and so provoke God in our feasts. *Job* suspected his sonnes, being in likelihood good men, and sent to them to sanctifie themselves, and himselfe sacrificed for every one of them all.

2. Watch against incitements which we shall not want to forget our selves, and arme against them. We read of *Antigonus*, that being invited to a feast where a notable harlot was to be present, he asked counsell of *Menedemus*, what hee should doe? who bade him onely remember, that hee was a Kings sonne. So good men may be invited,

vited, where none of the best may meet: the best counsell is, Keepe ever in minde that you are Kings sonnes, Gods children, and a base thing it were for such to be allured by the wicked things unseemely.

3. Mingle our feasting with a meditation of our end and mortality. *Ioseph* had his tombe in his garden, to season his delights with meditation of his death: The Egyptians had a Skeleton or carkasse brought into their feasts, for the same purpose. So set thou thine owne carkasse before the eye of thy mind, and it will moderate thee from pampering it: alas (say thou) this feeding and feasting is but a little repaire of a ruinous house, that must downe shortly.

4. Consider how many of Gods servants want some part of thy superfluity, and how many of them never late downe at

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4.

at such a table : then follow the meditation, Who am I that I should be full, when so many are hungry? that I should abound when so many doe want? how am I engaged to God for thankfulness? how should I sinne to requite his love and bounty with such unkindnesse, as by it to grow wanton, idle, forgetfull of him most when he is most mindefull of me? must I eat and drinke, to rise up to play? Oh no, I must bestirre me in duties, in which I may expresse love for love : neither may I sinne as those great men, *Amos 6. 6.* who ate the fat, dranke the sweet, and had wine in bowles, and *forgate the afflictions of Ioseph* : no, if I eat the fat, and drink the sweet, I must remember to send some part to them, for whom none is prepared, *Nehem. 8. 10.*

This of the peoples eating and drinking.

Now

Now of those words, *And rose
up to play.*

This being a practice condemned in this people, it will be a question, Whether it bee not lawfull to sport, or play? To which I answer: it is lawfull: as in the former branch, not eating and drinking were condemned, but their sitting downe to eat and drinke: so in this latter, not all play and sport is taxed, but their rising up to play: for,

1. *There is a time to laugh,* Eccles 3.4. but this time, when they lay under the curse of God, and danger of sinne, was not it.

2. Wee are commanded to rejoyce, yet *in the Lord*, not against him. But these were laughing, and singing, and dancing about the Calfe, in honour of their Idoll.

3. Recreation is Gods Ordinance for the necessary refreshing of body or mind, or both; and the fitting of either or both

Sports and
recreations,
lawful
and how.

I.

2

Phil. 4.4

3.

to

to the calling. But these rose up to play, thrust themselves out of their callings, and did nothing but eat and drinke to play; as many turne their recreations into vocations, and intend nothing else.

4.

4. The Scriptures allow, both exercises of body, as the use of the bow, *2 Sam. 1. 18.* and of musicke, *Neh. 7. 67.* and of hunting, hawking, or birding, so that such sports bee without swearing, disorder, and needlesse tormenting of the silly creatures: As also exercises of the minde and wit, suppose honest riddles (*Judg. 14.*) and such games, as the ground of which is wit or skill, Chess, Draughts, and the like. And farre are wee from disallowing any delight, which Gods Word alloweth his children. And as farre be it from any Christian, not to bee governed or bounded by Gods word in every thing.

Bat.

But note here : though play
and recreation bee lawfull, yet
much play as we so call, is sinfull :
and much sinne lyeth oftentimes
in playes and sports, lawfull in
themselves, as our Text gives
instance. And I thinke the rule
will prove generally true, that
Christians doe more multiply
their sinnes in abuse of things
lawfull, then in adventuring on
things unlawfull ; and faster doe
they rivet themselves in those
sinnes which lye in lawfull
things, then in such as are easily
convinced to be unlawfull. An
hard taske it is for a Teacher to
winne Christians by profession,
either from wicked practices if
they please to call them play, oh
meddle not with mine eyes ! or
from the usuall sinnes attending
such recreations, as in the sub-
stance of them are not unlaw-
full : In both, resembling *Salomon*
mad-man, that casteth
darts and firebrands, and saith,
Am

Note.

In sports
is much
sinne.

Am I not in sport?

But a wise and teachable Christian will confine himselfe to Gods allowance, and neither in jest catch at any forbidden fruit, be it never so pleasant in it selfe, or strongly perswaded; nor in the use of allowed delights, straine beyond the bounds and limits of the Word; nor complaine of us as injurious, when we disallow in men nothing, but what God himselfe in the Scriptures restraineth them in.

And if we will be ruled by God in our sports & rejoycings, we must listen to his directions, 1. in the choyce, 2. in the use of our play.

1 Choyce
is to be
made of
sports.

First, our choyce must be of sports in themselves lawfull. We may not play with holy things, suppose Scripture-phrases: wee must feare the holy name of *Iehova*, not play with it: nor with oaths, our owne or others: nor with lots, which
are

are a part of the Name of God, yea more solemn then any oath, and must not be vainly used, or for recreation. Neither on the other side may we play with sinne, or things evill in themselves, *viz.* to make one drunke or swear, or to laugh at such persons: it is a matter of sorrow, to see Gods Image so defaced, his honourable name so disgraced; and *Dauids eyes will gush out with rivers* of teares for such finnes. So in other sinful merriments.

Ps 119. 136

Or if wee have not warrant for them, by generall rules of the Word: if the lawes of the land prohibit them, as unlawfull: if honest heathens have on good ground condemned them: if the Fathers and judicious Divines have blotted and disgraced them, &c. Here pause on that rule, *Phil. 4. 8.*

And Christian wisdom will also guide us to the choyce of the

the best spots. A spirituall mind will chuse spirituall recreations, as a carnall mind will use carnal. And although there be time and place for bodily, yet a wise Christian must in the highest roome set heavenly delights, *via.* comforts of the Spirit, joy in God and his Word, walking in the garden of Christ, where is most sweet and ravishing delight, in hearing, reading, meditating, holy conference, and in gathering and smelling the sweetest flowers of knowledge, faith, love, hope, holinesse. Here is a profitable, and a lasting delight. And here is a tryall of the constitution of thy soule: the soule that more contents it selfe with carnall delights, then these, is of a carnall constitution, if it be so constantly.

a. Use law-
full, law-
fully.

Secondly, when we have chosen warrantable sports, we must beware we sinne not in the use of them. And to keepe us from sinne

sinne in our recreations, wee must looke to our neighbour, to our selves.

1. For our neighbour, the rule of wildome to be observed, is, we must wisely sort our selves in our sports, with the most sober, godly, and wise of our degree, condition, and sort of life, that may rather watch over us, that we offend not in them, then any way draw and provoke us so to doe. No pestilentiall ayre so contagious, as where swearers and riotous gamesters are met. And as thy company is, which thou chusest and usest, so art thou.

2. We must looke carefully to our selves:

First, for our affection; that it be moderate. Wee may use lawfull sports, but not love them. Hee that loves pastime, shall be a poore man, saith *Salomon*, *Prov.* 21. 17. And the Apostle commands Christians to reioyce

I

3

Our selves how to be ordered in sports.

I.

reioyce as not reioycing, 1 Cor. 7. 30. that is, to bee so moderate and retired in our joyes, as not over-value them, nor set affections on them, as having greater things to doe. Moderation will observe due circumstances: it suffreth not a man to be given over to sport, nor to sit up night and day, and turne dayes into nights, and nights into dayes, as intemperate and riotous gamesters doe: nor will it let the duties of generall or speciall calling lye aside for daies and weeks together; because the least commanded thing is better than the best that is indifferent, and sports were not ordained to hinder our callings, but to fit us for them, as whetting a sythe to forward the mower; but if a mower shall doe nothing but whet, whet, for a whole day together, wee would say hee is mad, &c.

2

Secondly, for our ends. Our ends

ends must not be, to passe the time, which passeth whether we will or no, and we ought to *redeeme* our time, and not let it passe without gaining something better than it selfe. Nor yet to maintaine idlenesse, as men that cannot tell what to doe with themselves else, which is no better then idlenesse; for idlenesse is not onely not-working, but a doing of trifles, and that which we dare not bring to God in accounts. And is not the case piti- full, that Christians having so much good worke to doe, and so many meanes, and so many cals, and so little time, should finde nothing so necessary as cards and dice?

Eph 5.16

Againe, the end of sport is preservation of our health, both of soule and body, and not to impair the health of either; as many by watching at play, and forgetting or forgoing their diet and rest for play, destroy their health

health, and call in numbers of diseases on themselves, and oftentimes untimely death.

Lastly, seeing nothing can be lawfull, wherein some glory accrewes not to God, therefore if the end of our sports be not to enable us with chearefulnesse in duties of Religion and Christianity, it will all be returned as sinne in our reckoning. Thus of the ends.

3
Rules for
our sports

Thirdly, we must guide our selves in our sports by remembering these rules:

1. That we may not recreate the outward man, but to better the inward: for Gods wilddome hath subordinated all inferiour things to the furtherance of the best things; the seeking of all other things (even necessities, much more indifferent) to the *Kingdome of God, and his righteousness.* And he wils, that all earthly joyes helpe forward our spirituall joy, in God and his Christ,

Mat. 6. 33.

Christ, and the eternall joyes of Kingdome. But when they will step in competition with these, they are to be snibb'd, and cast out. Never must our chiefe joy be abated for these: nor our chiefe affections unsetled of that fulnesse of joy at Gods right hand for evermore.

2.

2. Remember we have a spirituall course and race to runne, and beware we clogge not, nor *opresse* our selves with pleasures that instead of speeding us in our way they become the Devils birdlime to entangle us; in which while we flutter, we are not able to mount aloft in heavenly meditations, but having escaped we are as long in unlyming and setting our hearts, as would have done the duty.

Luke 21.34

3. What ever wee winne or lose, wee must watch heedfully.

3

What may not be lost in play.

First, that we lose not our patience, meeknesse, and love to

1.

A a

our

our companions ; as they that scorne, and quarrell, and storme, and rage like heathens, against lucke, and chance, and fortune ; yea, sweare and curse, if never so little crossed, as they that never heard of Religion.

2 Secondly, we may not lose our goods, nor waste our substance, nor play away more then without any doubt or scruple of conscience we may bestow on honest delights ; the necessary maintenance of other things, and contributions to the Church and poore, first liberally provided for.

3 Thirdly, wee may not lose our good name, which is a precious thing ; nor runne into the infamy, to bee accounted dicers, gamesters, idle persons, or companions with them ; nor by rude, scurvilous, or obscene words or actions get a brand of a rude and disordered mate. This they justly winne, that lose their
ma-

mastery, and are at the command of play.

Now certainly in this Use alone must all recreations become good and comfortable, though corrupt nature cannot brooke to bee so confined. But to those that are ready to object the use and custome of the world, the Apostle answereth, *Rom. 12. 2.* *Fashion not your selves according to this world, but prove what is the good and acceptable will of God.* And if any say, Oh but others are of another practice, that know more then you; I say, if they know not the truth of Doctrine, now backed by the authority of Scripture, they know not so much as I, and whosoever walke not by Gods rules, sinne against their owne soules. And sanctified hearts will inure themselves to hea-

venly joyes, and preferre them
above carnall ; and little affect
those, which loose persons so
much, and so dangerously deat
upon.

THE



THE
A B U S E O F
 CREATVRES, VN-
 LAWFVLL.

1 COR. 15. 32.

*Let us eat and drinke, for so mor-
 row we shall dye.*



Hich words con-
 taine an argu-
 ment to prove
 the resurrecti-
 on, taken from
 an absurdity that

would follow upon the deniall ;
viz. If there be no resurrecti-
 on, then let us turne absolute
 Atheists and Epicures, and doe
 as they say, *Let us eat and drink,*
for so morrow we shall dye.

A a 3

Cer-

Onely the
abuse of
creatures
is unlaw-
full.

Certainly it is not unlawfull to eat and drinke, to play, to recreate our selves with sport, pastime, and musicke, or to enjoy the naturall and civill comforts and blessings of God in this life.

For God hath ordained, not bread onely to strengthen the heart of man, but wine to make his heart glad, and oyle to make his face shine, *Psalms. 104. 15.* things as well of pleasure as necessity, things comfortable as well as profitable; both to make knowne his owne bounty and large grace, and to encourage his servants in chearefull obedience.

As for matter these outward delights are the good gifts of God, so likewise are they necessary and wholesome for our selves, to fit us both to the chearefull service of God, and to the performance of duties in the speciall calling, which are pain-

painfull and would be tedious, if we were not cheared and strengthened with such baits and refreshings in the way. For such is our frailty here, that both our minds would grow dull and sluggish, and our bodies be tired out, if they stood alwayes bent. And therefore a mans life without pleasures and delights is like a long journey without Innes, in which is all travell, little or no comfort, or refreshing.

So that, not the use of these things is here condemned, but the abuse onely, when Christians use them unchristianly, rather like Heathens, Atheists, and Epicures, then Christians. As thus :

First, the Heathens and Atheists abused those things, for that their persons were unclean: *Tit. 1 15. To the impure and unbelieving is nothing pure.* And if thy person be not in Christ,

As in Heathens and Epicures.

Four
wayes,
I

reconciled, and by faith justified, thou canst have no true pleasure in any thing : all true joy being an effect of *peace with God, Rom. 5. 3.* Thou that art in thy sinnes, impenitent, lyest under the curse of God, and guilt of sinne, hast indeed another businessse in hand than to follow thy pleasure : thou art like a condemned prisoner going on to execution : a man would thinke he had other businessse to doe, then to stay by the way to eat and drinke and make merry, to play at cards, dice, and the like. The Psalmist saith, *Reioyce ye righteous :* but thou that art a wicked man, a prophane, carnall, and carelesse wretch, hast no call nor right to reioyce, but rather drowne thy selfe (if it were possible) in the teares of sad and timely repentance.

Secondly, the Heathens and Epicures missed in the matter of their pleasures, in that they un-

Psal. 32. 11

understood only that to be pleasure, which was sensuall, to be teene, heard, tasted, touched, or the like. And whatsoever delighted their senses, that they swallowed as a warrantable pleasure. So the young Atheist is said to *walke in the wayes of his heart, and in the sights of his eyes, Eccles. 11. 9.* And Salomon, when he would try the life of an Epicure, saith (Chap. 2. 10.) *Whatsoever mine eyes desired,* I with held it not from them, I with-drew not mine heart from any joy. Even so, when thou carest not (in comparison) for any higher joyes, than those that runne into thy senses, what art thou but a Christian Atheist? And when instead of naturall, honest, and civill pleasures, thou layest hold upon carnall and worldly delights, as surfetting and drunkenesse, chambering and wantonnesse, lust and uncleannesse; unlawfull sports and

recreations, which thou canst not warrant by Gods word, and because they please the sense and carnall minde, though by Gods rules and in themselves they be hateful and to be abhorred, yet stil thou followest them; what art thou all this while but an heathenish or brutish Christian?

3

Thirdly, the Heathens and Epicures failed, in that they overprized their pleasures, making their belly their god, esteeming voluptuousnes the chiefe good, as men that knew nothing better then the pleasures of this life. And as they over-valued them in their judgement, so also they immoderately affected them, and excessively used them.

So suppose thou layest hold onely on lawfull and warrantable pleasures, but settest them up above their hlaee, as judging them more fit to spend time upon

on

on, then upon Christian exercises, as reading, praying, meditating; or more worthy then the duties of the calling, all which are necessary, and absolutely good, but these at the best are but indifferently good, good as they are used, changeably good, and in no high degree of goodnesse: What difference is there betweene thee and an Atheist, or Epicure? but this: thy sinne is farre greater then his: he might see his sinne if he were taught better: but thou art taught better, and sinnest against thy knowledge.

Now when didst thou cast off thy calling by dayes or weekes together for religious exercises, as thou doest yearly for pleasures? How unreasonable a motion were it, to call men to a fast of 12. dayes together? when could we perswade men to it? And yet they will tell you, they love religion better then their
plea-

pleasure. But beleeve them who knowes not, that the thing a man most loves, he will employ most time to enjoy.

4.

Fourthly, the Epicures failed, in that all their pleasures were severed from religion: they chased away thoughts of God: they denied the resurrection, and beleeved no judgement to come. They thought this was the onely life, and therefore the best religion was to eat, and drinke, and play, and be merry; to fill the skin with present delights, and powre out themselves upon pleasures, while they could enjoy them: for after death they looked for no more pleasure, or being, then the brute beasts themselves.

So if thou canst then please thy selfe, when God is set out of sight, and out of mind: in thy delights, thoughts and speeches of God are unfavoury: thou art so exercised, as thou wouldst not have

have God to behold thee, or Christ to come to thee : thou doest in thy eating, drinking, and gaming so runne inao excesses of furtetting and drunkenneffe, of swearing, coveting, wrath and reviling, and so layest the raynes in thy owne necke, as no bridle of humanity, and much lesse religion ruleth thee : Wherein dost thou differ from an heathenish Atheist, whose pleasures are as irreligious, and as unfavoury as his ? onely more hatefull then his, in that thou knowest there is another life and reckoning, he doth not.

Quest. How then may a Christian rightly use these good things ?

Ans. 1. If he use them religiously. Religion must alwaies bind him to the good behaviour, even when he lets himselfe loose to pleasures. Now the religious use of pleasures is in three respects : When wee use them

Rules of
right us-
sing natu-
rall com-
forts.
1. Religi-
ously.

Exo. 24. 11

them lawfully, by warrant from God, and are sure wee taste no forbidden fruit, no unlawfull game. When we use them *in the presence of God*, as the Israelites are said to eat and drink before the Lord: still setting God at our right hand, and our selves in his sight. And when we use them as those that mean to *make account of them to God*, Eccles. 11. 9. Rejoyce oh young man, and let thy heart cheare thee in the dayes of thy youth: but know, that *for all these things thou must come to iudgement.*

2. Soberly

2. If hee use them soberly and weignedly: and that, both in respect of affection, measure, and time.

I

For affection: why should reasonable men affect such delights, as the natural brute beasts enjoy more freely than man, and which are cast in common to good and bad, and the worst men enjoy most? If grace should

should not carry a Christians mind to better delights, yet reason at least should lift him higher, as he is but a man.

Why should Christians affect those delights, which they know not whether they shall taste of, or no; or whether they will lodge with him all night? as that Epicure, *Luk. 12. 20. Thou hast enough, soule, for many yeares, eat, drinke, and take thy pleasure: but that night was his soule required of him.*

Why should a Christian affect those things as pleasures, which being ended leave nothing behind them? Of other exercises beside eating, drinking and gaming, some fruit remains after them, whether in our generall calling, or speciall. But of these no fruit remains behind them, but some sighes or pangs of conscience for wasting that time, that ought to have beene better improved and imployed:
which

which hath marred all the play.

These are things to be used, but not affected; as it were not used.

2

As in affection, so in measure, Christians must use them all soberly.

1. Because God so ordereth his children, that in this life they shall rather taste of these delights, then feed on them: and he commonly scants them in these, that they may have a larger appetite to, and measure in better delights.

2. The abstemious use is better then free fruition, both for body and soule.

3. They generally never grow in greatnesse, but they remit to much of their goodnesse. See in *Salomon* himselfe, when hee would addict himselfe to pleasures and wine, how his wisdom was abated, and grace eclipsed; how he grew into prodigious lusts, to get him 700. wives,

wives, and 300. concubines,
1 King. 11. 3. And therefore of
voluptuous persons, that will
hold up their hearts with laugh-
ter, and immoderately follow
these outward delights, wee
may say they are mad men, and
out of their minds, as *Salomon*
by wofull experience said of
laughter, *Thou art madnesse*,
Eccles. 2. 1, 2.

Time also must be conside-
red, if we will use these de-
lights soberly. There is an ap-
pointed time for *laughter*, and
for *weeping*: *Eccles. 3. 4.* There
are times of *fasting*, and times
of *feasting*. The rich Glutton
was convicted of intemperance
that he went in purple, and fa-
red deliciously *every day*. He
did not distinguish of times, as
holy sobriety would have taught
him. And so it teacheth us:

1. That the time of Gods
worship is no time for unneces-
sary pleasures; because there
is

3

Luk. 16. 19

Times un-
seasonable
for sports.

I

is a better delight enjoined.

2

2. That working-dayes are neither wholly nor principally the dayes of pleasure and delight: not being appointed for recreation, but occupation and the calling. You must either prove your gaming an occupation, or lay it aside and fall to your vocations; or else goe on (as many of you doe) to play away your dayes and lives, in despite of Gods Words and servants.

3

3. That dayes of sorrow and humiliation are on times to addist our selves to naturall and civill delights.

For our particular estates. Are we obnoxious to so many miseries, loaded with so many sins, beset with so many enemies, and yet even now set upon a merry pinne? Certainly now to be given to pleasures, differs not much from madnesse. Is our Towne so afflicted, our
poore

Preached
at Reding,
in Decem-
ber, 1621.

poore so destitute, and yet we still feed up our hearts with merriments and pastimes? It were grosse senselesnesse.

For the publike estate. Is the Church of God in distresse? doe the enemies breake downe the carved worke of the Sanctuary? is the Arke of God and my Lord *Ioab* in the fields? good *Uriah* cannot now goe home, and take his lawfull delights, though the King command him so to doe. All evils, at home and abroad, are so many trumpets blowne by the Lord for our humiliation. And if now, when he lowdly calls us to mourning, weeping, baldnesse and sacke-cloth, yet still there be joy and gladnesse, slaying of Oxen, killing of sheepe, eating of flesh, and drinking of wine, what followes? Surely this iniquity shall not bee purged from us till we dye, (saith the Lord of hosts, *Esa. 2. 12, 13, 14.*

And

4

And lastly, whole nights or dayes together were unseasonable times for delights. It would impair the health of the body. And no man will doe so much for the health of his soule.

Thus of sobriety in the use of outward delights.

3. Watch-
fully.

3. We must use them wisely and watchfully: and that in three respects:

I

First, carefully watching against Satans subtilties, who most usually layeth his nets to catch us with these baits. Hee well knoweth, that in nothing we are more prone to unbridle our affections, then in these liberties. The Serpent lyeth in the greene grasse. And this Serpent laid his temptation in the faire apple, and *Euer* appetite. And if once we moyle our selves in this birdlime of Satan, we are as unable to mount upward in divine meditations, as a Bird taken by the twigs, which the

the more she strives, the surer she is. Satan catcheth more by lawfull liberties, than by unlawfull.

Secondly, we must carefully watch our owne corruptions; who can easily oppresse our selves by surfetting and drunkenness, and that day come on us unawares; and pervert good things to bad ends. Now the right ends in the use of all our lawfull liberties, are, 1. To be matter of Gods praise, for his bounty and mercies toward us: 2. To set us forward in our Christian race, and fit us to the duties of piety. Take heed of all that eating, drinking, and playing, which unfits thee for Gods service, &c. 3. To refresh us, and sweeten our labour, when body or mind is likely to be oppressed with study or labour. But to pursue pastimes too eagerly is utterly unlawfull; or when they that need least, play most,

2

Right
ends of
our liber-
ties.

1

2

3

4.

most, and instead of surfet of labour, surfet of idlenesse, eating, drinking, and pastime. 4. To put us in minde of those lasting, eternall, and unconceivable pleasures, reserved at the right hand of God for us. For, if the pleasures of our prison bee so sweet, what are those in our palace? and, if they be super-excellent, wisdom will make us watchfull that we hinder not our selves from those by these.

3

Lastly, we must watch carefully against evill companies, drunkards, and gamesters, who are principall factors for the divell. For being overtaken themselves, they never cease to make others the children of hell like themselves, and rejoyce in evill. Take heed of drunkards, a kinde of divellish poysoners, who have skill to poyson both soule and body together. It is Saint Ambrose his comparison; *Thou presentsst to reach*

Vina pra-
tendit, ve-
mena sus-

reach forth wine, but withall thou
minglest poyson: greater is the
force of wine, then of poyson: with
poyson the body is wounded, with
wine the soule is selfe.

Avoid therefore, and abhorre
them. And chuse such compa-
nions as may by godly admoni-
tion restraine thee, and lay a bri-
dle on thy corruption, not spurre
or provoke thee, be they never
so neare or deare unto thee.

*faudis: ma-
ior vi vini
quam vene-
ni: veneno
caro vulne-
ratur, vino
mens. De
Elia. & je-
junio, c. 14.*

THE



THE
PHYSICIAN
OF SOULES.

LVK. 5. 31.

*The whole need not the Physi-
an, but those that are sicke.*

Connexi-
on.



Hrist is bid-
den to *Levis*
house : hee
is ready to
come, where
he is kindly
invited. The
Pharises carpe at his person, and
his fact : he eateth with sinners :
like to like, say they ; were he
not

not a sinner, he could not fight and suit with sinners.

See the disposition of an hypocriticall enemy of Christ. Neither the Doctrine of Christ can please him, vers. 21. *Who is this that blasphemeth? can any forgive sinnes but God?* nor his life here. And both are still quarrelled at, in his servants and Ministers.

Yet dare they not come openly before Christs face, whom they knew able to defend himselfe; but whisper behinde his backe, to his Disciples: either because they suppose them not to be so ready to answer them, or to bring them into suspicion of Christ, of whom they conceived reverently. And thus do hypocrites spitefully at this day: they dare not openly assault Christ and his servants (for they know they can defend themselves:) but shoot arrowes in secret against their Doctrine

Bb

and

Note 1.
Christ never speaking to the wicked.

Note 2.
Grace and innocency traduced in secret.

and practices, to wound them in their names, estates, or persons. For all wicked men are led by one spirit against Christ.

Note 3.
Pretences
ever ready
against
good men,

But marke : they want no faire pretences. What? a man professing such strictnesse and holinesse, to eat, and drinke, and be familiar with sinnes? may not a man by a mans company know who and what he is? A plausible reason, and true in the generall, but maliciously and falsly applyed to this particular. So wicked men have their pretences plausible enough : Oh they stand for the Church, for holinesse, for Gods service, and piety, for order, for charity ; when all that while they intend mischief against Christ and his Ordinances.

Note 4.
Gaily ac-
cused for
well doing
at least.

Marke againe : If they cannot accuse him of evill, they can for well-doing ; as here, for exercising his calling : sometimes for casting out devils : some-
times

times for working miracles on the Sabbath day, as a man without conscience of the Sabbath. And indeed, what are the most accusations of enemies against Gods servants, but for the performance of their duty, and exercise of their calling, either generall or particular.

Lastly, these men had learning, gifts, authority, wealth, the key of knowledge; but all bent against Christ, and his Gospel, and Religion, and grace. So wicked men: looke whatsoever meanes, wealth, authority, or place they have, all is bent against Christ and grace, and religion must looke for no helpe there, but hinderance and resistance.

Now Christ in this verse answereth the challenge. The question was not propounded to him, but to his Disciples: yet he takes on him to answer for them: where he shewes his

B b 2 rea-

Note 5.
In wicked men all good is turned against good.

Christ answers still for his.

Rom 8 33

Parts of
our Saui-
ours an-
swer.

1

2

readinesse to take all our causes on himselfe : Oh we serve a good Lord, who is able and willing to stop the mouth of Satan, hell, the law, and all Calumniators, who call in question our righteousness, and will in the last day much more acquit us of all accusations, and make our innocency shine as at noon-day. Feare not accusers : *it is God that iustifieth.* If the Disciples cannot answer for themselves, Christ can and will.

In this answer,

1. He blameth them of hypocrisie, who thought themselves so just, as that all other were sinners beside themselves: *the whole need not the Physician.*

2. He defends himselfe and his fact by a preverbiall speech, *The sicke need the Physician: viz.* "I came not amongst sinners, to
"boulster them up in their sins,
"but to helpe them out and
heale

"heale them. It is my calling,
"being the Physician of soules,
"to be among sinners. Where
"should the Physician bee, but
"amongst his Patients?

Thus our Lord by his answer,
if he can doe them no good, yet
doth good to the truth, confir-
meth his Disciples, justifieth
himselfe, convinceth his ene-
mies: Which by Gods over-
ruling power is the end of all
opposition of the truth, which in
the conclusion must be no loser,
but a gainer and conquerer.

The Text hath three parts:
1 the Patients: 2. the Physician:
3. the Cure.

The Patients are propounded
Negatively: *not the whole.*

Affirmatively: *but the sicke.*

Quest. Is any man whole?

Ans. 1. No man is whole
by nature: in *Adam* all are
deadly sicke. No man doth
good, no not one. God hath
concluded all dead in sinne. On-

In the end
truth gains
by opposi-
tion.

Parts of
the Text

1 Patients

Who are
whole, and
how.

1

ly some are healed by grace, as
Simeon, Ioseph, Hanna, Zachary,
 and the like.

2

2. Some are whole in conceit onely, and thinke themselves sound, iust, and holy enough: as did these Scribes and Pharisees, who needed no Physician: they no more saw their need of a Physician, then they saw their sicknesse. And thus there be many whole men in the world, and almost all men are generally whole in these daies.

Hos. 7. 9. Ephraim saw not his gray haire, nor the consumption of his strength. Revel. 2. 17

Laodicea saith, she is rich, and needs nothing. The Pharisee blesteth God he is not as others: he seeth in himselfe no hypocrisie, nor pride, nor contempt of others: he is a whole man.

Many a civill man liveth honestly: he doth no man harme: he is beloved of his neighbours: he keeps the Commandements

as

Luk. 18. 11

Civillity
 makes men
 thinke
 themselves
 whole.

as well as God will give him leave. This mans case (in his owne conceit) is sound and good, and he hopes he shall live in his righteousnesse.

And pre-
sump-
tion.

And in thousands, presumption is as a chaine to the necke ; who tell us they love God with all their hearts, have a strong faith, never had any doubt they thanke God, no not so much as any grudgings of unbeleeffe, and it were pittie he should live that doubteth of his salvation. These are sound men and *whole* : but, as they never beleeeved, so they never bewailed their infidelity, never groaned under the burthen of their sinnes, are enemies to God, to his Word, to all righteousnesse ; worldlings, oppressors, deceivers, swearers, cursers, otherwise abominable ; yet still sound and *whole* men, in their owne conceit.

And the
extenua-
ting of sin

And another cause of conceited soundnesse, is, the extenua-

ation of sinne. Some qualmes and grudgings they have : and all men are sinners, and crazy : but themselves are no great sinners, or no greater then other men. Thus they mince and lessen their finnes. They are not sicke enough to seeke out to the Physician : they have ease enough yet, if it would hold without Christ.

Use 1.
Whole
men, in
most dan-
ger.

Now see the miserable and damnable estate of these men.

First, they are eaten up with griping diseases, and deadly pangs, and yet feelee nothing. Paines of sinne are like the paines of sicknesse : the lesse felt, the more dangerous and deadly.

Secondly, as they need not the Physician, so certainly the Physician needs not them : hee came not for them : they have as much helpe from him as they seeke. He came not to call the righteous. He calleth and cureth onely the sicke, and hea-

vy laden with the sence and burden of sinne.

Let this therefore serve to convince these *whole* men, and let them see their estate, so as they may seeke to the Physician, and not dye senselesse. The markes and spots of a deadly disease are these :

First, an ill stomacke argueth bodily disease : so Spirituall : If the Word, (the Manna from heaven) be bitter, if thy minde rise against it, and the mouth of thy soule be out of taste, if thy memory keepe not the doctrine of God, if by meditation thou digestest it not, and so sendest it not into all parts of thy life, thou art sick iudeed, though thou seemest never so *whole*.

Secondly, when the body consumeth, the parts are weakened, the knees bowe under a man, and with much adoe he draggeth his limbes after him, there is certainly a bodily disease,

Use 1.
See thy
selfe not
whole.

Tokens of
deadly
sickenesse.

1

2

case, though there bee no complaint. So in the soule : when men are weake to deeds of piety, have no strength to conquer temptation, to suffer crosses and trials ; to workes of charity, mercy, or justice ; but all strength of grace seems to be exhausted : here is a dangerous disease : here may wee justly feare a spirituall *hetticke*, which is no sooner discernable, then deadly.

3

Thirdly, when the senses faile, the eyes grow dimme, the eares dull, it is an apparant signe of a bodily, or spirituall disease. A senselesse man is the sickest man, because he is sicke though he be not sensible. Even so, when the eye-strings of the soule are broken, that they see not the light of grace, nor of God, which as the Sonne shines round about them ; the eares heare not the voyce of God, the feeling is gone, they have no sense of the great gashes and wounds

wounds of the lusts of uncleanness, drunkenness, covetousness, swearing, lying, malice against God and his servants; nay, no complaint, but rather rejoycing in these; neither is there any fellowship in *the afflictions of Ioseph*: the soule of such a man lyes very weake, as aman for whom the Bell is ready to toll.

Amos 6.6.

4.

Fourthly, difficulty of breathing, or to be taken speechlesse, is a signe of a disease and death approching: So in the soule, prayer being the breath of the soule, when a man can hardly fetch this breath, cannot pray, or with much adoe can begge mercy, strength, and supply of grace; or when he is speechlesse, a man cannot heare him whisper a good and savoury word, but all is earthly, fruitlesse or hurtfull; here is a living Corps, a painted sepulcher, not a man of a better world.

Would

Would men try themselves by these notes, they would soone discern their sicknesse, and runne out to the Physician. But oh what an hard taske is it, to bring a man rightly to know his estate? A finger of the body cannot ake, but men complaine and bind it up. But the soule lies gasping, and there is no such care, &c.

Thus *negatively* of the Patient, or party fit for cure.

Affirmatively it is the *sicke* man. And he is the *sicke* man, that fees and groanes under the paine and burden of his sin. The point this,

Sinne is the most dangerous sicknesse in the whole world, and fitly resembles bodily sicknesse: For,

First, sicknesse comes by intemperance: the temperate body is never sick: while we were in innocency, we were in sound health, but through distempe-

rature

Who are
sicke.

Doctr.
Sin a de-
perate
sicknesse.
Relemb-
blances of
corporall
and spiri-
tuall sick-
nesse.

I.

rature in our natures we were
poysoned at first, and ever since;
our finnes and lusts conceiving,
bring forth sinne and death. And
as some sicknesse be hereditary
and propagated, so the sicknesse
of sinne is propagated from A-
dam to all his posterity, and eve-
ry man hath added to his dis-
ease by his owne wilfull trans-
gression.

*Ad id tem-
perate vixit
Socrates,
ut cum A-
thenas pe-
ris (ape
varet so-
lus ipse
nunquam
agrotaverit
Dio. Laer.
1, 2.*

Secondly, sicknesse weakneth
the body, and impairerh the vi-
gor of nature: so doth sinne in
the soule: experience sheweth,
that after some sinne we very
hardly and weakly attempt any
good thing for a long time. Sin
hath weakned the faculties,
darkened the understanding,
corrupted the will, disordered
the affections: thence this sick-
nesse.

2

Thirdly, sicknesse brings
paine and torment into the bo-
dy: so doth sinne into the soule,
first or last: *There is no peace to*

3

Esa. 57. 21

a wicked man, but terrors soule, horrors of conscience, and desperate feares doe ever attend him.

4.

Fourthly, sicknesse continuing and lingring on the body, threatneth death, and without timely cure bringeth it : Sinne also, not removed by repentance, menaceth ; and bringeth certaine death to body and soule.

5

Fifthly, sicknesse is generally incident to al men. So the soules of all men are diseased by nature ; even the soules of the Elect, till they bee healed, by Christ. And these diseases are most foule, and incurable : compared in Scripture to a *gangrene* which suddenly eateth up the body, 2 *Tim.* 1. 17. and to the *Leprosie*, the contagion whereof not onely reacheth over all the parts of a man, but to others also ; and for the effect, casteth a man out of the Congregation.

Con-

Conceive then of sinne, as of a sicknesse, and beware of it. How carefull are wise men of their health, to prevent sicknesse? and againe, how foolish and negligent are infinite numbers of people, who are exceeding carefull to preserve the health of their bodies, yet think not at all of their poore soules, which lye languishing of lamentable deadly diseases? Well: prevent beginnings: breake off sinne betimes: A disease suffered long, growes incurable.

Others may learne to groane under the burden of sinne. Little is the hope of him, who is deadly sicke, and senselesse of it. It is the *contrite heart*, and *broken spirit* onely, that is capable of cure: one that feeleth, and cryeth out of the paine of sinne, originall and actuall, that feeleth the want of Christ, and prizeth him and his merits above gold silver, and all. He must be sicke, that,

Use 1.

I thinke of sinne as a sicknesse.

Use 2.

Mourn for it as sicknesse.

Psal. 31. 17

Exod. 12.8

Note,

that must be well. Christ can worke no cure on a sound man. The Paschall lambe is to be eaten *with bitter herbs* : signifying, that Christ can never be sweet, till we have conceived sorrow and griefe of heart for sinne. It is observed of the Angels, that their sinne is not mentioned in Genesis, because they were not to be restored by repentance; but the sinne of man is enlarged in all the circumstances, that he might bee sensible, ashamed, and penitent of his sinne. As in bodily cures, so in spirituall: the more sense of paine, the better it is to be liked; more then if the wound should be ranckled, and stuffed with dead flesh. A senselesse lethargie is as deadly, as the most tormenting disease. Cry thou out of thy pride, lying, deceiving, swearing, other sinnes, as a man in paine, longing after deliverance: say as Saint Paul,

O wretched man that I am, who
shall deliver me from the body of
this death? and, O that I may
never feele the like paine a-
gaine!

Rom. 7. 24.

Ps. 3.
Vpon re-
covery
glorifie
Christ the
Physician.

1 Sam. 25.
32, 33

Or if Christ have given thee
any ease, or freedome from sin
and lusts, magnifie his grace.
How glad are men when they
have out-stood a bodily weake-
nesse? How glad was David
when he had beene stopped in
his rage against Nabal? Blessed
be the Lord, blessed be thy coun-
sell, and blessed be thou. When
Christ had cured a blind man, he
followed him, and praised God,
and all the people praised him
likewise for what was done,
Luk. 18. 42. And when Christ
had cast out the Divell (chap. 8.
30.) the man would have fol-
lowed Christ, but he bade him
goe to his house, and shew what
great things God had done for
him: and he went his way, and
preached those things through
all

*Use 4.*Beware of
relapses.
Ioh. 5. 14

all the City.

Againe, beware of relapses, being far more dangerous then the first disease. Goe, and *sinne no more, lest a worse thing come unto thee.* Beware of occasions of sinne, especially wicked and infectious company: no plaguy house so infectious as that.

*Use 5:*Pity and
he'p out
of sinne.

Lastly, pity and helpe others. We despise not, nor scorne, nor laugh at a sicke man: nor will one sicke man scorne another. It is thine owne case, and thy brethrens, spiritually. Were it a jest to see men dying? no, we pity them, we pray for them, we doe them all offices of charity: And so it should be here.

*Nosus praes
terire, &c.
Herodot.
Clio.*

Hitherto of the *Patients.*

a. Physi-
an,

We come now to the *Physi-
cian.**Doff.*Christ is
the Physi-
cian of
soules,

The Physician is our Lord Ie-
sus Christ: as in the next words,
I came not to call the righte-
ous, but sinners to repentance.
Exod. 5. 26. I am the Lord, that
heal.

healeth thee. God challengeth this as a part of his owne glory, by Christ to heale us. *Iob 5. 18.* He maketh sore, and bindeth up: he woundeth, and his hands make whole. *Psal. 103. 3.* who healed thee of thine infirmities: and, *Mal. 4. 2* of Christ it is said, that *healing is under his wings.*

For first, as a skilfull Physician he knoweth every mans estate perfectly: *hee knoweth what is man, Iohn 2.* so doth no other Physician; they can ghesse by inspection and see something, but hee seeth our secret corruptions, in as much as hee seeth our hearts and thoughts, and cannot be deceived. He saw the woman at the Well to bee an harlot. And, (*Matth. 16. 7.*) he saw the reasoning of their hearts, when they thought he spake because they had no bread.

Secondly, he knowes the cure as perfectly as he doth the disease.

Reasons.

I

2.

Ioh. 17. 12

3

case. No Physician knowes all the vertues of all the simples and drugs he administreth: and besides, he is wholly ignorant of many. But Christ our Physician knowes the infallible worke of his remedies: so that, whereas it may be said of many young Physicians, *they need a new Church-yard*, yet never any miscarried under his hands, whom he undertooke to cure. *Of all whom thou hast given me, I have lost none.*

Thirdly, as a skillfull Physician he prescribeth the *fittest* remedies. For in his Word hee appointeth physicke for every disease of the soule; for pride, envy, covetousnesse, trouble of conscience, and other. Yea, he appointeth most *proper* remedies. What can be more proper, to cure the corruption of our nature, then the purity of his? for our actuall disobedience, his actuall obedience? for the guilt and

and curse of our finnes, that himselfe was *made a curse* for us ?

Gal. 3:13

4

Fourthly, as a Physician prepareth his Patient for his physicke, so Christ prepareth the party by faith to apply his remedies ; by perswading the heart to beleewe, and to apply to the sore and wounded conscience, the precious Balmes which himselfe hath prepared. Else, as physicke, not in the receipt, or box, or cupbord, or pocket can profit unless it be applyed and received, though it be never so soveraigne ; no more can this.

Fifthly, Christ goeth beyond all Physicians ; two wayes.

5.
Christ's
excellency
above o-
ther Phy-
sicians.

I

1. In the generality of his cure. Some diseases are desperate, and all the physicke in the world cannot cure them. But Christ can cure all : no disease is so desperate, as to foile him. The sinne against the holy Ghost is not desperate in it selfe, nor to him, but onely in the wilful-
ness

nesse of the party. This was sufficiently testified by those powerfull and miraculous cures, which he wrought in the dayes of his flesh, both upon the soules and bodies of men; casting out diuels by his Word, pardoning of finnes, working faith, curing all sicknesses and diseases, restoring all senses, yea and raising the dead to life, which all Physicians in the world could not doe: And all this, that it might be fulfilled, which is spoken *Esa. 53. 4. He tooke our infirmities, and bare all our sicknesses, both bodily and spirituall.*

2
His freedom
in
his cures.

I.

2.

2. In the freedom of his cure. For first, he offereth his helpe and physicke, even daily in the preaching of his Gospell: *Ier. 3. 21. O disobedient children returne, and I will heale your rebellions.* This Physician seeketh to the patient. Secondly, hee takes nothing for his cure: *Hos. 14. 4. I will heale your rebyllions freely.*

freely. He will doe it for asking, and for all that aske it. *Psal. 30.2. O Lord, I cryed, and thou didst heale me.* Thirdly, he attendeth his Patients most diligently: other Physicians visit their Patients sometimes, in expectation of good reward: but he, onely out of his wonderfull care and compassion is ever present, and about his Patient: *Psal. 34.18. he onely is neare to the afflicted in spirit, and will save the contrite heart.*

3

Now if Christ be the Physician, Christ must be magnified for our health. We may say of our sicknesse by sinne, as himselfe did of *Lazarus* his sicknesse. This sicknes is not unto death in all, but that God may be glorified. For no man can cure himselfe: our owne merits, workes, or free-will cannot cure us: we can poyson our selves daily, but cannot helpe our selves. *O Israel, thy destruction is of thy selfe:*

Use I.
Magnifie
this Physi-
cian ac-
cording to
his worth.

Ioh. 11.4

Hos. 13.9

selfe : but in me is thy helpe. We can surfet our selves in sinne, and breed sicknesse, but cannot helpe our selves.

The Pope by his pardons, masses, pilgrimages, and the like cannot cure us. It is too great a price to pay. No supererogations or satisfactions can doe it. Who can forgive finnes, but God onely? Who can remitt a debt, but he to whom it is due?

Nay, the Angels can conferre nothing to this cure. The Lord reserves the honour of this mercy to himselfe, to whom it is proper to say, I will forgive sins, and heale rebellions freely. The very name given to Christ by the Angels, and in his circumcision by his Parents, was Iesus, and *there is no other name to be saved by, Acts 4. 12.*

Obiect. Was not Peter a good Physician when he healed the lame man, *Act. 3.* and Philip, *Act. 8.* and Paul, who cast out devils,

uels, *Act* 16. 18. Are not Ministers good Physicians, who remit and absolve men from their sinnes, and save themselves and others.

Ans. The Apostles in all those places did what they did, in the *name*, and by the *power* of Christ; as is sometimes expressed, *In the name of Iesus Christ* I command thee, come out of her, &c. but Christ did all by his owne divine power. And Ministers are Gods Physicians for his people, but onely *ministerially*, by power and direction from him: but hee by *proper* authority.

Againe, if Christ be the Physician of soules, let every one seek to this Physician: seek to have the presence and helpe of Christ. If the body be sicke unto death, there is running and riding to the Physician, and no man is so welcome as he is. The world is as a common Spittle:

Cc every

Others
heale by
his vertue
and com-
mission;

Use 1.
Ever re-
paire to
this Phy-
sician;

every man is deadly sicke : it stands us now in hand, to get Christ to cure us. Israel, stung with the fiery Serpents, must only *looke to the brazen Serpent*, *Numb. 21.8.* We are all as the man fallen among thieves deadly wounded. It is onely this good Samaritan, that can binde up the wound. Or as the poore man that lay at the poole of Bethesda 38. yeares, and could never find cure till Christ came, *Ioh. 5.5.* And if we would be cured, we must doe as the Inhabitants of Genezareth, when they heard Christ was there, they ranne about all the region, and carried after him in beds all that were sicke, and diseased, and he healed them all. Goe any where else, and it will befall you as that woman (*Mark. 5. 26.*) that spent all shee had on Physicians, and was as far from cure as at first, till Christ came and healed her.

But

But Christ is in heaven : how shall I have his presence ?

Obiect.

His promise is, to be with his Church by his Spirit and grace, to the end of the world.

Ans.

But where may we have him?

Quest.

Thou shalt not misse of him in the midst of the seven golden Candlestickes : thou shalt finde him in the Temple teaching, as his parents having lost him : get thee to the *steps of the stolkes*, *Cant.* 1. 7. there thou shalt finde him at noone. The Word and Sacraments holily received, afford his speciall presence. And as the poore Cripple got cure from *Peter* and *Iohn*, lying at the beautifull gate of the Temple, so must we, *Act.* 3.

Ans.

Where to
mee
Christ.

But I am so weake and sicke I cannot get to Christ.

Obiect.

The poore man who lay bound on his bed, sicke of the palsie, not able to stirre himselfe, got others to bring him to Christ, and when they could

Ans.

not come neare, they uncovered the house, and let him down with cords before Christ: so doe thou in the great weaknesse of thy soule, and of thy faith: commit thy selfe to some faithfull men, who by their strength may helpe thee; by their counsels, comforts, and prayers, as by cords, may let thee downe before Christ, and thou shalt get helpe, *Luk. 5. 20.*

Use 2.
Make all
knowne to
him and
intreat his
helpe.

If Christ be the Physician, then being come unto him we should daily lay open our sinnes, and our very hearts before him, with earnest intreaty to heale us, and helpe us. Wee lay open all our sores and sicknesses to the Physician, be they never so foule and shamefull in themselves, or in shamefull parts; with the causes, occasions, and effects: we hide nothing, dissemble nothing, but confesse all against our selves: we put ourselves into the Physicians hands, with earnest

earnest suit and large rewards to helpe us. And so ought we here for cure doe unto Christ; confesse all against our selves, entertaine no secret and close sin: for that may be the cause of our grieft: and never cease importuning him for meroy, till we feele some cure to eternall life.

If we were in danger to be eaten up with wormes, as *Herod* was, we would spare no cost, no paines, no prayers, but would have the counsell of the whole Colledge of Physicians, before we would so wretchedly end our dayes. Yet our case spirituallly is farre worse: sinne is a worme in the conscience, and hath a poysonfull sting, which will gnaw in the soule to eternal death. This worme is in every man, comming of *Adam*, and none can cure it but the second *Adam*: for none but he knowes to make the confection, to kill this worme: And whosoever

Acts 12.23

goes on carelesly in sinne, suffers this worine to eat out the bowels of his soule, and there is no way but death with him.

Suppose a man had the falling-sicknesse: what would he not doe or suffer, to be cured of that desperate disease, rather then be in continuall danger of falling into the fire, or water, or other mischiefes? But the most dangerous falling sicknesse, is, to fall into sinne: the impenitent sinner knowes not when or where he shall fall: every moment he may fall into the deepe waters of Gods wrath, or into the fire of hell.

Oh then come in time to Iesus Christ: fall downe before him in confession of thy deplored estate: mourne under thy sicknesse, as *Hezekiab* in his sicknesse: turne thee to thy Physician: confesse thy blindness, as the blind men in the Gospell, and begge as they, Lord
that

that our eyes may be opened. Cry out of the stone of thy heart, and of the running issues of sinne. Get unto Christ, and touch the hemme of his garment (as the woman having the issue of blood) and get cure. Hide thy sinne with *Adam*, and there is no cure, no prosperity. *While I held my tongue, my bones consumed in my roaring all the day long, Psal 32.3,4.* But the very opening of the sore is a part of the cure; because the core of sinne is let out by confession; and, *to confesse and forsake sinne, is the way to mercy.* Confession which brings guiltinesse before men, brings pardon and discharge before God. And besides, thy Physician is of such skill & experience, as thou canst conceale nothing from him if thou wouldest.

Lastly, if Christ be the Physician, here is marvellous comfort for afflicted soules, pained

Ero 18.13

Use 4.
Comfort
by this
Physician

and pined under the burthen of sinne.

1

First, he is a skilfull Doctor : he knowes all our diseases, and the remedies : thou mayst safely commit thy selfe into his hands, as his mother said to those servants, *Iob. 2. Whatsoever he commands, that doe.* Simple obedience is required, without reasoning or enquiry. All his sayings must we doe.

2

Secondly, he is able enough to cure us, because hee is God Omnipotent, able to worke an infinite cure : and onely such a Physician can bestead us : for all created power cannot helpe us.

3

Thirdly, he is as willing to helpe, as able : being a mercifull High-Priest, compassed with infirmities, to have compassion on them that are out of the way. How willing would a tender husband be, to helpe his wife out of a deadly sicknesse ! no lesse

lesse willing is Christ to helpe his Spouse.

Fourthly, he is ready to answer all objections.

Obiect. 1. I am unworthy he should looke on me, or that I should speake to him.

Ans. Oh but be of good comfort, he calls thee, *Come to me all that labour and are heavy laden.* Look not for a merit in thy selfe, but in him whose mercy is thy merit. The poore woman, having the bloody issue, thought her selfe unworthy to speake to him, or looke him in the face; yet she could creepe behind him, and touch the hem of his garment. So in thy humility, thru't in to touch (by the hand of thy faith) the hem of his garment: for, *Whosoever touched it, was made whole, Mat. 14. 26.*

Obiect. 2. But oh the greatness and multitude of my sins is such, as how can I but de-

C c c frair.

4

No unworthinesse of ours can hinder the cure.
Mat 11. 8

Not mul-
titude of
diseases:
nor grie-
vousneile.

spaire of cure! they are deeply
grounded in me, and of long con-
tinuance.

Ans. No disease foiles Christ:
not *Peters* denyall, not *Dauids*
murder, not *Pauls* perlecution
and blasphemy, not *Manassehs*
forcery can foyle him: not sins
of a crimson dye: if thy sinnes
be as red as scarlet, he can make
thee white as snow, *Esa. i.* Not
multitude of diseases, not com-
plicated diseases, which are most
dangerous in the body. It is all
one with him to forgive tenne
thousand talents, as one: to cure
deadly sicknesses, as well as cra-
zednesse, *Hos. i. 4. 5.* Long dis-
eases foyle him not, who stret-
cheth out his hand all the day
long, if thou come in any time.
Say not then of any sinne, *My*
sinne is greater than can be for-
given: this was a lye in Cain,
saith Saint *Augustine.*

Gen 4. 13
Inuentus
Cain. Aug.

Obiect. 3. But it is appointed
for all men once to dye: and I
am

am infinitely afraid of death.

Ans. Thou hast a Physician that can command death, that hath beene the death of death, and hath raised himselfe from death, and much more can and will raise thee, a member, from the dead: Else should he be imperfect in his glorious body, which he will not endure.

Obiect. 4. But after death comes judgement, and how shal I stand before the Iudge?

Ans. Thy Physician shall be thy Iudge: hee that cured thee, shall cover thee: he that knowes thy debt is wholly paid by his owne hands, must needs acquit thee.

Obiect. 5. But how shall I be regarded among those infinite millions of men that shall stand before him?

Ans. Get faith, by which thou art contracted unto Christ, and that shall be thy marriage-day. A loving husband will be care-

Death cured by this Physician.

Judgment not terrible.

Respect to every soul particularly.

carefull of his loving wife above thousands of others.

3. Cure:
where.

HAVING spoken of the *Pati-*
ents, and of the *Physician*,
wee come now to the *Cure*,
which is the third generall :
wherein consider,

1. The confession.

2. The application.

I
The Con-
fession:

In the *confession* are, 1. the
Author, 2. the Matter, 3. the
Vertue.

The Author must be a man, and
above a man.

Whose Au-
thor is a
man.

Gen. 2. 17

He must be a man, because
man had sinned, and mans na-
ture must satisfie: else Gods
justice and menace had not ta-
ken place, *in the day thou sin-
nest, thou shalt dye the death.*
Beside, the manner of satisfacti-
on requires him to be a man:
because he must subject him-
selfe, both to the perfect obedi-
ence of the Law, and to the suf-
fering

fering of death for our disobedience. And finally, he must be *the seed of the woman*, that must bruise the Serpents head; that is, a man spotlesse, innocent, pure, one that needs no medicine for himselfe. He must be a man of *Adam*, but not by *Adam*: even borne of a Virgin, to stop originall sin in the course of it.

But withall, he must be above a man: even our Emanuel, *Esa.* 7. 14. *God with us*: yea, that great *Ishiel* and *Ucal*, *Pro.* 30. 1. a strong and mighty God: first, for the proportion between the sinne and punishment; the sinne being infinite, so also must the punishment be: which none but an infinite person could sustaine. Secondly, he must be God manifested in the flesh, to remove those infinite evils which attend sinne, Gods wrath and Satans power, damnation, death, &c. All this must our Physician

Gen. 3. 15

And yet above a
man too,
Our Physician must
be God:
why.

I

2

3

scian doe, by his lowest abasement. He must satisfie Gods justice, appeale his anger, triumph against enemies of salvation, subdue sinne, foyle the divell, overcome death, discharge all debts, cancell all obligations and hand-writings against us, and after all be exalted to glory. Thirdly, he must be God, to procure us those infinite good things we need, viz. To restore us Gods Image lost and with it righteousness and life eternall. To defend soule and body against the world, the divell, hell, and all enemies. To recover us to an excellent and firme estate of sonnes, by adoption, by meanes of a lasting and eternall covenant. And to lead us into eternal happinesse, as our great *Joshua*, into that good Land, that Paradise of God, whence the Divell and our sin hath cast us.

Thus of the *Author*.

Next

Next the *Matter* of the Cure, and that is the Physicians owne blood, by which is meant his whole Passion, 1 *Pet.* 2. 19. *By his stripes we are healed*: his sicknesse brings us health.

It must be by blood. All our ranfome must be paid by blood: for without shedding of blood there is no remission of finnes, *Heb.* 9. 31.

And it must be by *his* blood, not the blood of beasts, which only sanctified outwardly in respect of the Commandement, and signification, *Heb.* 9. 12. 10. but this blood is the laver, which purgeth away all sinne. Not the blood of Saints, Martyrs, and holiest men can make attonement, but onely his blood which removeth the curse of the Law, by satisfying for our sins, which opens heaven now shut upon us, and obtaines a perfect redemption, *Heb.* 9. 21.

Next the Vertue and Precious-

Matter of
the confession.

Virtue and
precious-
nesse in 5
respects.

oulnesse of this Cure: Oh it was a powerfull and precious blood ! and that in five respects :

1.

1. In respect of the quality : it is the blood *incorruptible* : All other diseases are cured with *corruptible* things, but this is opposed to all corruptible things in the world, 1 Pet. 1. 18. *Ye are not redeemed with corruptible things, but with the precious blood of Iesum Christ.*

2

2. In respect of the person : it was the *blood of God*, Act. 20. 28. and therefore of infinite merit and price to purchase the whole Church.

3

3. In respect of the subject of it : no other cure or remedy can reach the soule. All others drugs conduce for *healthfull* life, and worke upon the body : but this makes for an *holy* life, and workes upon the soule, the sicknesse whereof the most precious thing in the world cannot cure.

care. Minister to a wounded spirit *Aurum potabile*, Bezoar, Alchermes, dust of Pearles, all is in vaine ; it is onely this blood which heales soules and spirits.

4. In respect of the powerfull effects of it, above all other cares in the world : for first, they may frame the *body* to some soundnesse of temperature, but this makes sound *soules*, according to the conformity of Gods Law. Secondly, they may preserve *naturall* life for a while, but this brings a *supernaturall* life for ever. Thirdly, they may restore strength and *nature decayed* ; but this changeth and bringeth in a *new nature*, according to the second *Adam*. Fourthly, they cannot keepe away *death* approaching, but this makes *immortall*. Fifthly, they cannot raise or recover a *dead man*, but this raiseth both *dead in sinne*, *dead in soule*, and *dead in body*.

4.
Powerfull
effects of it

Lastly,

5.

Lastly, in respect of time. All other physicke is made of drugs, created with the world, but this was prepared before the foundation of the world, 1 Pet. 1. 18. Againe, all the worke of all other physicke is done in death: but the perfection, and most powerfull worke of this is after death.

Use I.
Extreme
misery by
sinne set
forth
hereby

By all this take we notice of our extreme misery by sinne: seeing nothing else can cure us, but the blood of the Sonne of God. Gold enough can ransom the greatest Potentate on earth: but here, nothing can doe it but the blood of the Kings sonne. If we had such a disease as nothing but the heart-blood of our dearest friends alive (suppose our wife, husband, mother, or childe) could cure us, what an hopelesse and desperate case were it? it would amaze and astonish the stoutest heart. But much more may it smite our hearts,

hearts, that we have such a disease, as nothing else but the heart-blood of the Sonne of God can cure. Look upon the execration of thy sinne in this glasse. If any thing can worke the hatred of sinne, this may:

1. To see the fire of Gods wrath kindled, and nothing but this blood can quench it. 2. To see the deadlikenesse of the disease in the price of the physicke, and the dearenesse of the remedy. 3. The danger of sinning against so precious a blood: for if *Abels* blood being shed cryed from earth for vengeance, much more will this blood trod under foot.

But those never saw their sinne in this glasse, who conceive the cure as easie as the turning of an hand, a light *Lord have mercy*, or an hour of repentance at death; and have lived in sinne, and loved their sinne, as if there were no danger

Harred of
sin hereby
wrought.

I

2

3

Who sin
in this
respect.

I.

ger in it ; passe away their daies,
and live in ignorance; swearing,
cursing, Sabbath-breaking, lying,
covetousnesse, filthinesse, and
all unrighteousnesse ; whereas,
had they eyes to see, they might
out of the price and greatnesse
of the remedy gather the danger
and desperatenesse of the dis-
ease. For all the earth affords
not any herbe or simple, nor
drug of this vertue : but the
Sonne of God from heaven must
shed his blood. Nay, all the men
on earth, and all the Angels of
heaven could not make a con-
fession to cure one sinne, or
sinner.

2
Pro. 10. 23

Neither any of *Salomons*
fooles, who make a mocke of
sinne, ever saw it in this glasse.
Is it not extremity of folly, to
make a taunt of sinne, and to take
pleasure and delight in it ? O
consider in time, that the sinne
thou makest so light of, cost
Christ deare, and the least sinne
thou

thou delightest in, must either
cost Christ his blood, or thee
thine in endlesse torments. It
is no safe jesting with edged
toolles; and to cast darts and
fire-brands, and say, Am I not in
jest?

In this Cure we may observe
a world of wonders:

First, wonder and admire this
Physician, who is both the Phy-
sician and the Physicke. Was
ever the like heard of in all na-
ture?

Secondly, admire the *confe-
ssion*: that the Physician must
temper the remedy of his owne
heart-blood. He must by passi-
on be pounded in the mortar of
Gods wrath: he must be bea-
ten, smitten, spit upon, woun-
ded, sweat water and blood, be
trodden on as a worne, be for-
saken of his Father; the Lambe
of God must be slaine; the just
suffer for the unjust: Doeſt thou
not here stand and wonder?

Was

Vſe 1.

A world of
wonders
in this cure

I

2.

Was there ever such a Precedent in the world, that the wounding of one man should heale another mans wound? or that the wounds of one Captaine should heale all his defeated souldiers? The heavens suffered darkenesse, the earth quaked, the rockes rent asunder, the graves opened, the dead arose, to shew the admirable consecution of this Cure: and are we senselesse still?

3.

Thirdly, admire the power of *weakenesse*, and the Omnipotent worke of this Cure by contraries, as in the great worke of Creation; there the Sonne of God made all things, not out of something, but out of nothing: so in this great worke of our Cure by Redemption, he works our life, not by his life, but by his owne death: he makes us infinitely happy, but by his owne infinite misery: he opens the grave for us, by his owne lying in

in the grave : he sends us to heaven by his owne descending from heaven ; and shuts the gates of hell by suffering hellish torments. He honours us by his owne shame : he breakes away our temptations, and Satans molestations, by being himselfe tempted. Here is a skilfull Physician, tempering poyson to a remedy, bringing light out of darkenesse, life out of death, heaven out of hell. In the whole order of nature one contrary resisteth another, but it is beyond nature that one contrary should produce another. Wonder.

Fourthly, admire the *care of the Physician*, who provided us a remedy before our disease, before the world was, or we in it : together with his bounty, who bestowed on us so precious a balme when there was none in Gilead ; when neither all the gold in India, nor all the metals
or

or minerals in the bowels of the earth could save one soule, nor all the wealth in the world cure one sinner, but onely this blood of an infinite price, power, and merit. Here was a rich and free mercy, to part with his owne life, and dearest pledge of his love, and voluntarily submit himselfe to death, which was of more strength then all the lives of men and Angels. Wonder.

5.

Fifthly, admire his *matchlesse love*, who to save our soules made his soule an offering for sinne, and healeth our wounds by his owne stripes. A Physician sheweth great love, if he take a little care above ordinary, though he be wel rewarded, and made a great gainer by it. But this Physician must be a loser by his love: he must lose his glory, his life: he must lose heaven, and happinesse, and all, and beyond all this be unmatched in abase-

abacement, and torment, in so much that he calleth all us who are ready to passe by all, to consider if ever any sorrow were like to his sorrow. Here was a sound love to us, who endured to be so afflicted, and abased by God, men, and divels for our sakes, when he could have prevented and refused it, if it had pleased him; but this love was stronger than death, and undervalued his owne life to save ours. Wonder, and wonder for ever.

And let it stirre us up to love this Physician dearly: for great love is a great loadstone, and attractive of love. What love owe we to God the Father, for giving his Sonne to the death for us? as if a King should deliver the Prince apparant, to death, to save a condemned r. bell. What great love made him not account his life deare for us? Oh the deadnesse of our hearts, that

D d

can

r/s 3.

Love this
Physician
the more.

can heare this with so little sense, and provocation to love him againe!

Quest. How may we testifie our love to Christ?

And how
this love
must be
testified.

Ans. We must not love him in tongue and word onely, but in deed and truth: framing our love in some proportion unto his, which was both in word, worke, and suffering.

First, in *profession and word* we must magnifie his great worke of Redemption, and advance it in the perfection and vertue of it, as able of it selfe to purchase the whole Church; a blood able of it selfe to save from the destroying Angell, and make a perfect peace betweene God and us.

2
Ioh, 14. 15

Secondly, as Gods love was *actual*, so wee must settle our selves to his service. *If ye love me, keepe my Commandements.* Hee was a servant to doe our worke: his love onely made him

him so. And shall we refuse his worke? Ours was a painefull taske that he undertooke: and he left us an *easy yoke*, to shew our obedience, and gives us also strength to beare it. Hee hath given himselfe for us, and will giue himselfe to us: and shall not we give our selves to him? Certainly we serve a good Lord, and want no encouragement.

Mat. 11. 30

Thirdly, according to his example, let us *not love our lives to the death* for his sake: *Rev. 12. 11.* He that *hateth not his life*, in comparison of Christ, cannot be his Disciple, *Luk. 14. 26.* The direct end of Christs life was our glory: the direct end of ours must be his glory. He maintained our cause to the death: by his death hee now pleads our cause in heaven. It is therefore not onely *honourable*, but *equall and iust*, that wee should sticke to him and his causes, in life and death; and

3.

D d a that

Cant. 8. 6.

that love which is sound, is like his, even *stronger then death,*

So of the Cure in respect of the *Confession.*

The Application.

Now we are to consider it in the *Application.* For, what would it availe, to have the most skillfull and carefull Physician, and the most rare, proper, and powerfull medicine under the Sunne prescribed by him, if either it be not for me, or not applyed to the disease or sore? And so our heavenly Physician hath taken care, not onely for *direction* and *confession*, but also for *application.* Medicines must be received: for we must not look to be cured by miracle, but by meanes. Where consider,

1. The persons to whom the cure is applyed.
2. The meanes whereby.
3. The time when.

Who are cured.

For the persons, the Text saith, *all that be sicke*: that is, sensible, and languishing under their sickness.

ness. And *Psal. 147. 3.* He heales those that are broken in heart, and binds up their sores.

For the meanes whereby the cure is applyed: it is faith: we must bring faith to be healed. Christ required mens faith, in healing of their bodies; much more must wee bring it to the cure of our soules. By faith I meane *speciall faith*, which is not ~~now~~ Christ hystorically: for so did many (*Ioh. 2.*) to whom Christ would not trust himselfe: *viz.* that he is the Son of God, who shed his blood, and died for sinners: for this, *the diuels beleeve, and tremble.* Neither is it onely to beleeve him: the Iews heard him, saw him, beleeved many things to be true, but received him not. But,

To beleeve in him, stands in two things. First, to receive and apply him: for, to receive Christ, and beleeve in him, are all one, *Ioh. 1. 12. so many as received*

Dd 3 him:

How application of the medicine is made.

Faith, what.

Iam. 2. 19

And where in it stands
I.

2

And what
be its pro-
perties.

1.

him: But who were they? so many as beleev'd in his Name. Secondly, to trust and rely on him for cure, and salvation: Can. 8. the Spouse *leanes* on her well-beloved. And that we may not be deceived in it, this faith hath two qualities: 1. It must be proper: 2. Impropritate Christ.

First, it must be thine owne proper speciall faith: *Hab. 2. 4. the iust man lives by his faith.* The Physician makes his whole confection without thee, but calleth thee into the application: and none can apply this medicine, but thine owne faith. It is no *implicit* faith of thine own, nor the faith of the Church, without thine owne, that thou canst live by. The Ministers may leave it with thee, and declare it, but thine owne faith must apply it. Foolish Virgins they are, that thinke to be received with the oyle in the wise Virgins lamps, when their owne is spent:

spent: the answer is, We have not enough for us and you: and every mans garment is short enough for himselfe: the righteous receive Crownes (saide Leo) but give not Crowes.

Leo's term
12. de p'ssi-
one,

2.

Secondly, as this faith must be thine owne, so it must impropriate Christ, and make him thine owne. This is that faith in the blood of Christ, Rom. 3. 25. applying the blood specially to himselfe for life. When the faith of the soule brings home Christ to his owne heart, and faith with Thomas, *My Lord and my God*; and with Paul, *who loved mee, and gave himselfe for mee*: and with that Father, *Totus Christus meus est, totus Christus in meos usus impensus est*, Whole Christ is mine, and bestowed for my utmost benefit. This speciall and spirituall application was alwayes resembled in Scriptures of the old Testament, by the sacrifices of the sinne-offering;

Dd 4

when

Levit. 1. 4

5

Q^{uest.}

Ans.
applicati-
on to be
made in
this life.

de indulg
cap. 14.

when the beast was slaine, the Party must lay his hand on the head of it, and confesse, that not the beast, but the Owner deserved death: and, the blood that was shed, must be *sprinkeled*; which sprinkling notes the very applying of Christs blood to the soule of a sinner.

But when is this medicine applied?

For time, there is no application, but in this life: no curing after this life: no procuring of oyle after the Bridegroomes coming. And consequently, there is no Purgatory, no satisfactions, no helpe from men or Angels hereafter. Detestable is that wicked heresie of *Bellarmino*, that the sufferings of the living helpe the dead three wayes: 1. By way of merit, of congruity. 2. By way of intreaty. 3. By way of satisfaction. Contrary to that of *Augustine*, *Ibi erit penitentia dolorem habens,*

bens, sed medicinam non habens:

Repent they doe after death, but without any cure. That is the time of justice, onely this is the *acceptable time*. In vaine should you minister physicke to a dead man. And, faith then ceaseth, with all the workes of it.

2 Cor. 6.1

Seeing onely beleeuers have the benefit of Cure, above all things labour for faith. Want faith, thou perishest, art deadly sicke without recovery. Christ could doe no great worke in his owne Countrey, because of their unbeleeffe. *He that beleeueth not, the wrath of God abideth on him, Ioh 3. ult.* Hast thou faith? be of good comfort, according to thy faith it shall bee unto thee, not according to thy money, wealth, friends; but thy faith makes thee whole. If God hath not given thee so much wealth, so fine clothes, so liberall fare as to others, yet if he hath given thee so much faith

Use 1.
Labor for
faith.

D d 5. he

Obiect.

he is liberall enough.

Oh that I had never so little a graine of faith ! but I have none : so this blood can doe mee no good : it is impossible for me to be cured.

Ans.

But first, hast thou none ? labour for it : thou mayest have it. If thou beleevest, all things are possible.

Secondly, distinguish betweene *want* and *weakenesse* of faith, betweene the want of the *grace* and the want of *sense*. If thou hast any faith, never so weake, as these groanes & desires prove, then remember that excellent place, *Rom. 14. 3* *God abuseth the weake in faith*. Hee makes choyce of thee : then doe not thou refuse him. And remember, that the Cure was not ordained for Angels in heaven, nor for Saints triumphant, but militant, that fight with unbelief, corruptions, and lusts. If thou wert perfect, thou shouldst
not

not need it. If thou beest not perfect, thou hast no cause to renounce, but embrace it. Come sicke as thou art, come weary, come bruised, come despairing in thy selfe: it is a medicine for the sicke, a refreshing of the weary, a builder up of the broken spirit, nay, and a quickener of the dead. Here is that *tree of life, the leaves whereof doe heale the nations*: Let not thine owne unbelcefe be as a shaken sword in thine owne hand, to keepe thee from it: Remember the Text, *The whole need not the Physician, but they that are sicke.*

Againe, seeing there is a time to heale, come in season: *Ecclesi. 3.3* neglect not the opportunity: get into the water, so soone as the Angell moveth: make benefit of advantages, worke with God and the means, accept the offers and invitations for thine owne welfare. Thou mayest seeke oyle too late, blessing

Revel. 22. 2

Use 2.

sing too late, the Word and faith too late, and repentance too late.

Use 3.

Againe, content not thy selfe, onely to heare of this remedy, but seeke to know that it is applyed to thee in particular, and to feele the vertue of it in thy selfe: as *Paul* desired to *know nothing but the vertue of Christs death and resurrection*, *Phil. 3. 9, 10.*

Quest. How may I know it?

How to
know &
sound ap-
plication
of this
Physicke.

I.

Ans. As Physicke taken in-
to the body workes often so
paine fully, that men are even at
the gate of death, in their pre-
sent sense, and no other but
dead men: so this Physicke wor-
keth kindly, when it worketh
paine in the Party, through the
sense and sight of sinne, and ap-
prehension of Gods anger, feare
of damnation, and utter despaire
in themselves. For this is the
worke of *the spirit of bondage*;
namely, generall faith in the
Helce-

Rom. 8. 15

Beleevers, applying the Law and threatnings to their owne deepe humiliation. No man can faile to heaven but by the gates of hell.

2. As Physicke kindly working delivers the party, not on-ly from death, but such humors as were the cause of his sick-nesse, at least that they be not predominant; Even so must this Physicke rid us of our sinne, and these peccant humors which were the matter of our sick-nesse: and that, both from the *condemnation*, and *corruption* of them: 1 *Iohn* 1. 7. *The blood of Iesus Christ, his Sonne, purgeth us from all sinne.*

First, from the *condemnation* of sinne: this blood is shed for the remission of sinnes: *Galat.* 3. 13 *Christ redeemed us from the curse of the Law, being made a curse for us.* Otherwise it must be with us, as with him
who

Condem-
nation of
sin purged
away.

And cor-
ruption.

who in a desperate disease without Physicke must dye,

Secondly, from the *corruption* of sinne: both the disease of naturall and originall sinne, and the leprosie of actual sinnes. Now looke into thy selfe, examine whether this blood be a corrosive in thy soule, to eat out the corruption of nature; whether it *purge the conscience from dead workes*, Hebr. 9. 14. whether it hath quitted thee, as well from the *dominion* of sinne, as from the *damnation* of it; whether it hath brought thee to leave sinne, &c. Reason with the Apostle: hath Christ dyed to kill sinne in me, and shall I live to quicken it? nay rather, as 1 Peter 4. 1. *forasmuch as Christ hath suffered for us in the flesh, we must arme ourselves with the same minde: for that hee which hath suffered in the flesh, hath ceased from sinne.*

Thirdly,

Thirdly, as physicke is profitably applyed, when it brings ease and rest, having carried away the matter of the paine: So is this physicke well applyed, when faith quiets the heart, by assuring it that Christ and his benefits are his, and hath set him above the Law, sinne, hell, death, even in this life, as a Conquerour; and all this, because he beleeveth the Gospell. Now come in peace of conscience, and joy in the holy Ghost. *Beleeving, yee reioyce with joy unspeakeable and full of glory,* 1 Pet. 1. 8. When these take place instead of former gripes, and stings of conscience, this blood is soundly applyed. For as nothing could cure the stung Israelites, but the beholding of the brazen Serpent; so nothing can pacifie the stung conscience but the blood of Christ lifted on the Crosse.

Rom. 14. 17

2 Cor. 5. 17

4. As after application of proper physicke wee finde a great change in our bodies, as if wee had new bodies given us : so after the kindly worke of this physicke we may finde our selves cast into a new mould ; this blood applyed, makes us *new Creatures*, new men, having new mindes, new wils, new words, new affecti-
ons, new actions, new conver-
sations. Our strength is renew-
ed to Christian actions, and pas-
sion. Wee are strong for our
journey, for our combate, and
strong to carry burdens, with a
strong appetite, and digestion of
the Word : every way more
heartie and chearefull.

Vse 4.
Preserue
health of
soule, once
obtained.

Thus having received our
health, by meanes of this Cure,
wisdome commands us to be as
carefull to preserve our health,
as to attaine it. Every wise man
will be as carefull to keepe him-
selfe

The Physician of Soules.

selfe well, as to get himselfe well. And to this purpose, wee must remember the counsell of our Physician, for maintaining our health attained.

Amongst many directions prescribed, I mention foure.

Meanes so
to doe.

First, not to be tampering with our owne medicines, nor the medicines of Egypt, merits, pilgrimages, penance, or the like; nor any quintessence or minerall from the hand of any libertine Teacher: but onely such as wee finde prescribed in the word of God, by our great Doctor.

I.

Secondly, to keepe our health, we must keepe good dyet, both for soule and body. The best dyet for the soule, is, to keepe Gods houres for our daily repast by the Word, in reading, and meditating on it: which *David* regarded above his ordinary food. A liberall dyet is best for
the

2.

the soule: but the best dyet for the body is a spare dyet, a sober and moderate use of meat, drinke, and pleasure, for beating downe and mortifying corrupt affections and lusts.

3

Thirdly, to preserve our health, we must strive to live in a good and wholesome ayre. If thou livest in a corrupt ayre, change it for a better. The worst ayre; that can be, is, where worst men and worst company are. The ayre of an hot plagay house is not so infectious, as the contagious ayre of wicked company. The former brings not so many to death of the body, as this to death of the soule. Live amongst Gods people, and where Gods word is purely preached; for there is the purest ayre: *Psal. 16.3. All my delight is in the Saints, excellling in vertue.*

4.

Fourthly, to preserve health, Physicians prescribe the use of
good

The Physician of Soules

good exercises. The best exercises to use for the health of the soule, are hearing and reading of Gods Word: pray also, and meditate when thou art alone: with conference of good things in company. These are notable helps to bring thee through weakneses, and keepe thy soule in good plight, health, and chearfulness.

FF N 7 S.
